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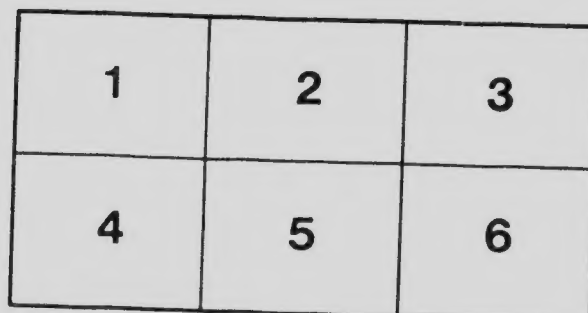
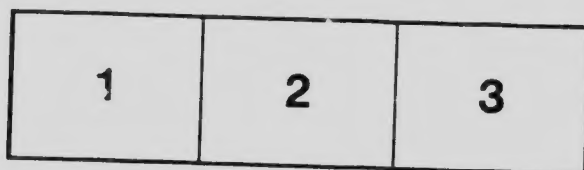
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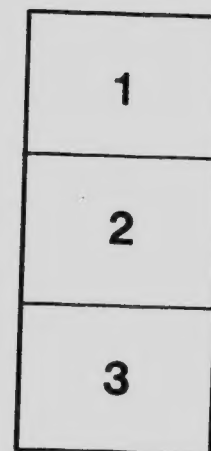
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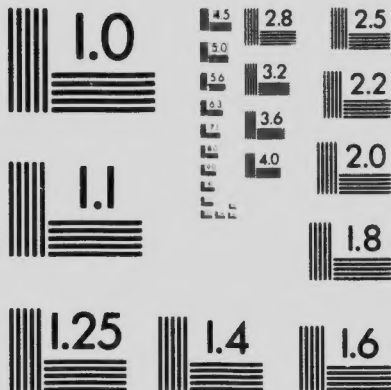
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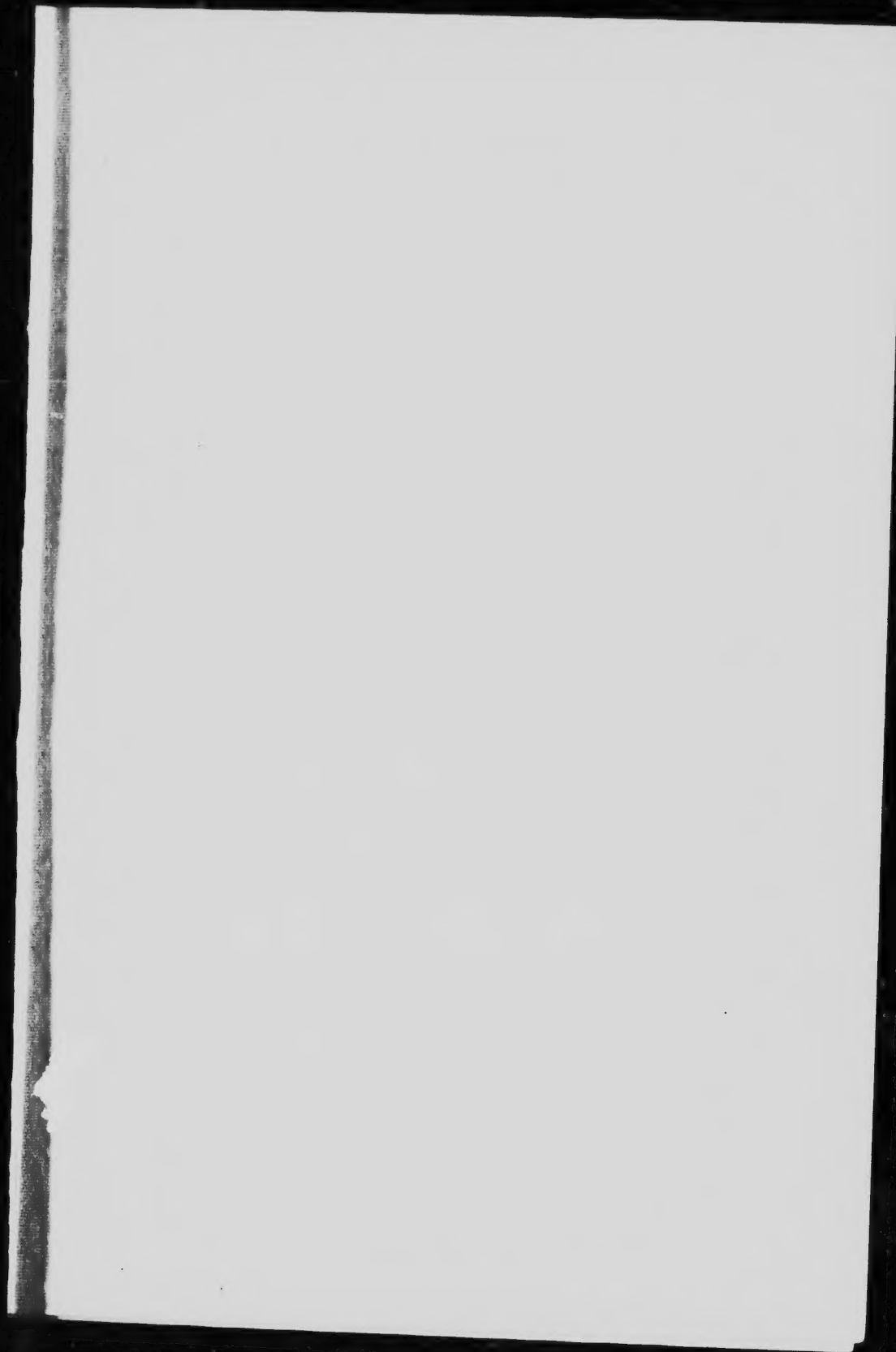
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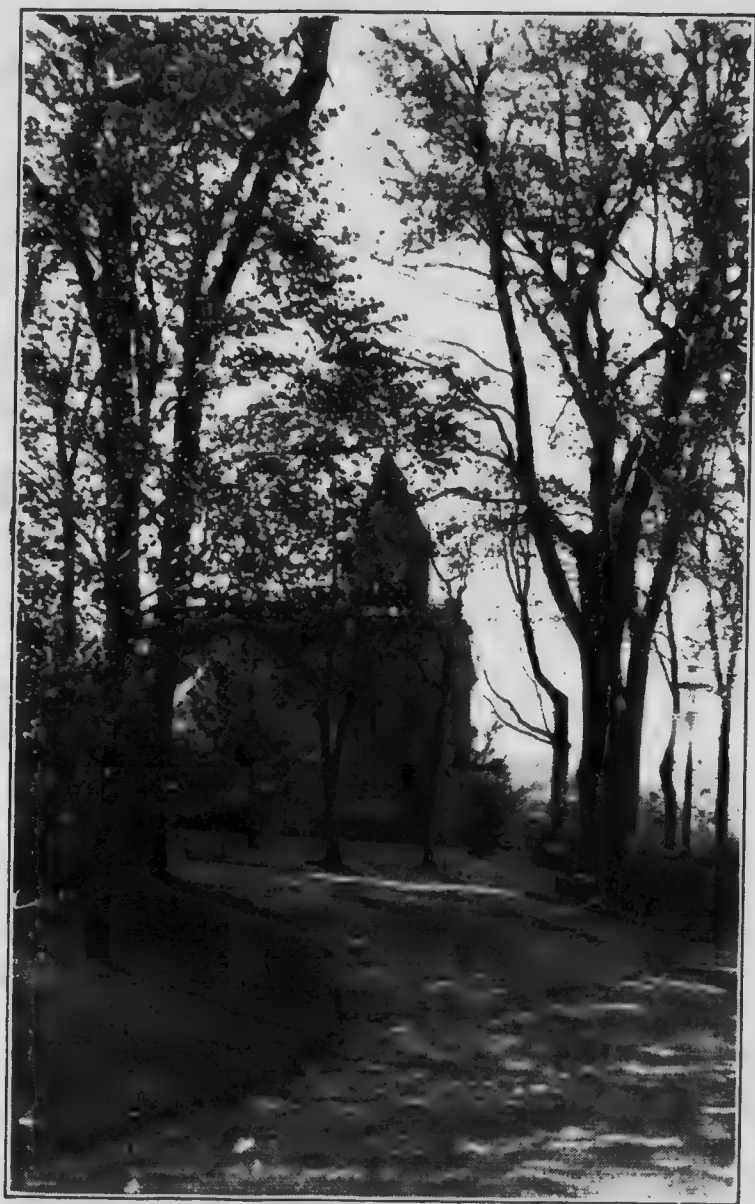
The Newton Chapel





THE NEWTON CHAPEL





THE CHAPEL

**THE NEWTON THEOLOGICAL INSTITUTION
NEWTON CENTER, MASS.**

THE NEWTON CHAPEL

CHAPEL TALKS

By

MEMBERS OF THE FACULTY OF
THE NEWTON THEOLOGICAL INSTITUTION

PHILADELPHIA

THE JUDSON PRESS

BOSTON
LOS ANGELES

CHICAGO
KANSAS CITY

ST. LOUIS
SEATTLE

NEW YORK
TORONTO

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Published February, 1920

FOREWORD

THIS book has been edited and published primarily in response to the wish of the students of The Newton Theological Institution, that they might have in permanent form the chapel addresses of last year. A formal vote of the student body to this effect brought the matter to an issue.

Each professor who leads the chapel service is expected to give a brief address, and this volume contains about a third of those given during the seminary year 1918-19. Some of them were taken down stenographically, and others were written out by the speaker after delivery.

The material naturally suggested an arrangement in accordance with the topics of the Christian year. This obviates the necessity of an index.

It is by no means clear that the verdict of the religious public will agree with that of the Newton students as to the helpfulness and suggestiveness of these addresses; but they represent an attempt of serious-minded men to present to a company of college graduates preparing for their professional work some of the great matters of the Christian life.

Foreword

Apart, however, from any worth this volume may have in itself, the Newton Faculty hopes that these pages may bring to Newton men doing pastoral and missionary work in every land the memory of inspiring student days, and happily interpret the present temper and outlook of the seminary.

GEORGE EDWIN HERR,
*President of The Newton
Theological Institution.*

JANUARY, 1920.

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I

THE MEANING OF THE NEW YEAR

IN our illuminated moments we all have glimpses of the life to which the revelation in Christ summons us. At such seasons the glory and beauty and power of the gospel take hold of us. All questions as to the literal infallibility of the evangelical records become secondary, and almost trivial, in the light of their self-evidencing disclosure of true life. We see that the offer of the gospel is vastly more than the gift of a ticket to some place, no matter how exalted, or of a coin, the intrinsic worth of which can be precisely estimated; but that it is a privilege, an opportunity of admission to a fellowship, the vast possibilities of which it is beyond the power of our calculations to forecast.

Yet, when this revelation dawns upon us, what is more natural than to contrast these fine possibilities of the spirit with the conditions in which our human lives are thrown? We have a great many other things to do besides "being good." We have to earn our daily bread, we have duties as householders, as parents, as citizens. The pressure of a struggle for

existence tells on the brain and heart of most of us. Often we are near the breaking-point with toil and care and dismal anticipations of what the days may bring. How can we find time or strength to live the spiritual life? Is it possible for any one but a minister, or a poet, or a person of leisure? The answer to such questions is so simple that sometimes its very obviousness may lead us to overlook it. These engagements of life are the very arena on which the higher spiritual experiences are to be achieved. In a business college extensive transactions are carried on by the aid of counters that take the place of actual money. By this practice the pupil acquires the knowledge and discipline that will fit him to manage real business conducted by real money or credit.

The relation of the outward life of the home, the shop, the office, to the inner life of the spirit is the relation of the business college to the actual transactions of commerce. It matters comparatively little what are the disappointments and hardships of the school, if the pupil acquires the discipline that fits him for the actual conduct of affairs. The toil, the anxiety, the material conditions of the outer life only reveal their true significance when we regard them as the providential discipline by which God is training the spirit. So far from its being true that "being good" is something apart from the work of

daily life, it is through this work, through our attitude toward it, through our fidelity, patience, and courage in doing it, that we acquire "goodness" at all. The outer life is the arena, the school, the providential discipline of the inner life of manhood and womanhood, of character, of fine and large spiritual attainment.

Reflections like these indicate our noblest attitude toward the year just opening. Its chief value to us is its spiritual opportunity. A year from now we may be richer or poorer than we are today; stronger in body or weaker; more famous or more obscure. Whatever these results may be, they will not interpret the real significance of the year. That will only be revealed by the application of fir tests. If the year makes us more patient and courageous, with a purer zeal for righteousness and a consciousness of deeper fellowship with the spirit of Christ, it will have brought us the richest harvest it can bring. Whatever else the New Year may mean to us, it surely means the opportunity for spiritual attainment. If we go forth into it with the full appreciation of that fact, and the purpose and prayer to redeem the time, we shall estimate our experiences by a true standard, and be certain not to fail to gather the choicest fruitage of the days.

G. E. H.

II

"DAILY SELF-SURPAST"

THERE is a phrase of Wordsworth which has made a deep impression on my mind. It is found in the closing lines of his poem, "Character of the Happy Warrior." In this poem Wordsworth presents to us his conception of the ideal man. I am told that the poem is a great favorite with President Woodrow Wilson, and that he often reads it to his family and to his friends. The phrase to which I have reference is this—"daily self-surpast." Let me quote the lines in which the phrase occurs:

Who, not content that former worth stand fast,
Looks forward, persevering to the last
From well to better, daily self-surpast;

.

This is the Happy Warrior; this is he
That every man in arms should wish to be.

Rivalry is an important factor in human experience. We find that others are engaged in similar lines of activity with ourselves and there are impulses within us which lead us to try to surpass

them. No doubt these impulses serve a good purpose, especially in the period of our intellectual and moral immaturity. Paul thought it well for us to provoke one another to love and good works. Competition will always be a factor in human life, although we hope that it will be lifted from the lower levels of brute force to the higher levels of social service. There is a healthful emulation wholly commendable. It can easily degenerate, however, into harmful personal antagonisms. Rivalry with others too often fails to take account of native abilities. We may do far less than our best and yet find many far in advance of us. It is one thing to stand at the head of a high-school class of half a dozen members, another thing to find yourself one of a class of hundreds of men in college.

Why not think of our real competitor as the self of yesterday? Here victory is possible for every man. Not every one can surpass his fellows; it is mathematically impossible. In a class of twenty men, one, only one, can stand at the head; the other nineteen, no matter how high the levels they reach, occupy the lower places. But every man in the class can beat—himself. The five-talent man will not accumulate as many talents as the ten-talent man—that is not to be expected. But the man with five talents today can have six tomorrow, and seven the day after, and in due time ten. Divine percent-

ages are based on the men we are to start with. If we are faithful in doubling our talents, one, two, four, eight, we will in time reach the mathematical infinities, far surpassing the man who began with many talents but failed to invest them. But our primary and our sole duty is to surpass ourselves.

The possibility of a real failure in the rivalry of the real self and the possible self confronts every one of us. Jesus told us of a man who lost his talent because he failed to increase it. We can fall below the level of yesterday in the clearness with which we discern our ideals and in the loyalty with which we follow them. "You should have married a better man," said a drunken Scot to his wife in the penitence which marked the sobering-up period. "I did, Jamie," she sadly replied. He had failed to surpass himself. Not all theological students keep on growing. The dean of one of our seminaries used to say that many a man is intellectually and spiritually poorer ten years after he leaves the seminary than he was within its halls. He does not read the significant books nor keep in touch with the vital movements of his time. Often he lapses back into the crude views of his childhood. When Paul was a child he thought as a child, but when he became a man he put away childish things. Here in the seminary are men whose progress is truly wonderful. Occasionally

there is a man who drifts along; he "gets by," but he does not surpass himself.

How is a man to know that he is winning in this contest with himself? Physical growth admits of exact measurement. In every well-appointed home there is a door-jamb with an ascending series of pencil marks upon it. The boy stretched himself up against it from time to time and had his height registered. He is gone now, perhaps he is in war-swept France, but there on the door-jamb is the silent and beautiful witness how he passed through boyhood on into manhood. But where are the standards by which to measure the growth of the higher nature? There are certain broad tests which may be applied. We can take account of our stock of knowledge and find it less or more than yesterday. It is true that we forget much even while we accumulate, but education is creation of fields of interest rather than mere acquisition of information.

In the distinctively spiritual realm the problem of awards in the contest with the self of yesterday is still more difficult. An increasing moral sensitiveness is one evidence of growth. Are new tracts of life being brought under the dominion of the Christian spirit? We see now that we were dull and selfish in the things which we once did. Thus our very progress brings a deeper humility. Paul

was a man daily self-surpast, yet he declared that he had not attained, that he was chief of sinners. This humility was not inconsistent with the consciousness that Christ lived in him and that he had labored more abundantly than had the other apostles. We may ask ourselves also if the spirit of service possesses us in larger measure. If we are becoming spiritually mature we care less and less for mere name and gain and more and more simply to be helpful to our fellow men. Above all, we may test ourselves by our appreciations of Jesus. The years must bring increasing admiration for him, increasing loyalty and love, if we are truly in the way of life.

The open pathway after all to a life daily self-surpast is self-forgetful devotion to the service of Christ. It is not well to engage in overmuch introspection. We must look out and not in, and lend a hand. There is something for us to learn from Wilberforce's reply to an inquiry concerning his soul to the effect that he was so busy with tasks of human welfare that he had forgotten that he had one. In any event, there is a certain objectivity which characterizes all wholesome living. Obey the laws of growth and leave the results to God. If we follow Jesus in faithful devotion to duty we may be sure that, like the Happy Warrior, we shall be daily self-surpast.

R. M. V.

III

HOW JESUS LOOKED AT MEN

IT is F. W. Robertson, I think, who comments that Jesus always viewed a human being as salvable. He estimated life, not in terms of the present, but of the future. Where others saw only a wreck, he saw the wreck made once more into a buoyant ship. The group of parables in Luke fifteen finds its point in this view. A lost coin is not so interesting in itself. A lost coin that can be found attracts energetic seekers. It is the quest that gives zest. There is fascination in the idea of retrieving loss or disaster. So with the sheep or son that has strayed. The interest centers in the possibility of recovery. The conception of redemption has its charm.

Take now some instances of Jesus' dealings with men. He was not so much attracted by the skinflint tax-gatherer, Zacchæus. But a Zacchæus remade, a liberal, loyal son of Abraham, such a possibility enlisted the Son of God. The Pharisees once saw a wretched woman cowering in her shame. They saw the present fact. He saw the woman who

should sin no more, the triumph of the future. Others shuddered at the demoniac. Jesus saw the man restored and giving glory to God. The men about the Master were like curious visitors to a devastated area. His view was that of the architect who sees the town that shall rise, hears the hum of its machinery, and plans for the children who shall throng the restored streets.

Students of our time say that one of its characteristics is a decreased dependence on the power of God to transform a degraded life. You and I need then to get the habit of Jesus to see in the most repulsive man not only his present degradation but the character that may be his. We are often told that Jesus preferred the outcasts to the respectable people of his time. This was not because they were outcasts, however, but because he saw to what they might be won. With him ever was the consciousness and the delight of his redemptive mission. "For God sent not the Son into the world to judge the world; but that the world should be saved through him." "I, if I be lifted up, will draw all men unto me."

Jesus saw men as salvable. He saw, too, possibilities of usefulness which even the men themselves had never suspected. Imagine him walking among the fisher folk. His keen glance studies the faces and notes the manner of the men at work.

To two of them he puts the question, "If you had your choice, would you rather catch fish or men?" Life never shrinks back to its old dimensions for the sons of Zebedee, the thunderers. Here is another man, one who is laughed at as an impetuous, boastful blunderer. Jesus looked into that heart capable of such devotion later, and said, "People call you Simon now, but you will yet be known as the Rock." Peter stood straighter. The rock had begun to form in his character. From that day dates the growth of the Peter to whom the keys might be entrusted. Men marvel that Michelangelo could see the angel in the block of marble. Jesus saw in humanity the life power that was yet to come to being.

Within sight of the ravishing verdure of Damascus one day a bitter-hearted man heard the voice of the risen Christ. A life hitherto centered at the Jerusalem temple expanded to the uttermost parts of the earth as Saul the Pharisee closed his eyes that he might catch the vision which Jesus had for Paul his apostle.

We often get great comfort in Rabbi ben Ezra's assurance that God sees us as we are and values us not by a list of things done.

But all the world's coarse thumb
And finger failed to plumb,

.

How Jesus Looked at Men

Thoughts hardly to be packed
Into a narrow act,
Fancies that broke through language and escaped;
All I could never be,
All, men ignored in me,
This, I was worth to God, whose wheel the pitcher shaped.

Jesus, however, spoke, and still speaks, to men not of what they could never be, but of what they can be. Moody, Finney, ball-player Billy Sunday, have heard a voice, "Thou art Simon, thou shalt be Peter." Perhaps there are men in the chapel this morning who still know themselves only as Simon, who need to hear the new name that shall be theirs.

Among those to whom we minister will be men and women whom we must try to see as Jesus sees them, salvable. There will be others for whom we must also catch his thought of unrealized possibilities. May many of you have the privilege of Ananias to open the eyes of a Saul, who through you shall apprehend that for which also he was apprehended by Christ Jesus.

W. N. D.

IV

THE COMPELLING POWER OF JESUS' PERSONALITY

TENNYSON has given us in verse the story of Simeon, the ancient pillar-saint. He pictures him standing on his pedestal with the gaping crowd around him, now humble as he thinks of his human weaknesses, and again puffed up with pride at the veneration of the people.

It was in a very different spirit that Jesus said, "I, if I be lifted up, will draw all men unto me." By the character of his personality he would attract them, not to win their admiration, but to make them like himself. It is that matchless personality of Jesus that challenges our faith and love. It is the compelling power of that personality that is the secret of his success as a founder of one of the world's great religions.

Certain conversations of Jesus reveal this power. The first chapter of John's Gospel, supplemented by the third, gives us three of these conversations with three different types of men. There was Andrew, the fisherman, a representative of the honor-

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able working class of the Jews. Seeing Jesus, he accosted him, and at Jesus' invitation spent the rest of the day with him in his traveler's booth near the Jordan. We should like to know what they talked about that day. Was it like the conversation on the road to Emmaus after the crucifixion? We cannot know; but we know the effect. Andrew went back to his brother Peter, and expressed his conviction that he had found the Messiah.

Then there was Nathanael. He was one of those respectable skeptics that are always to be found. Philip brought his friend to Jesus, but Nathanael took the attitude that he must be shown proof of Messiahship. With a word Jesus settled his doubts, and there seemed to pass between their two spirits one of those flashes of insight that reveals what long argument could not show.

Still another was Nicodemus, the theologian. He was an aristocrat of the Sanhedrin. What could Jesus teach him? Yet the theologian was drawn to visit Jesus under cover of darkness, honestly seeking light, or in an endeavor to tie Jesus to the system of the Jewish church. And he asked him the meaning of spiritual life. As usual Jesus went to the heart of the matter when he showed Nicodemus that life eternal comes only to the man who cordially accepts Jesus and his principles of service and sacrifice, and gave him the *Magna Charta*

The Compelling Power of Jesus' Personality 17

of Christianity in the sixteenth verse of the third chapter of John.

We ask ourselves the secret of this wonderful influence of Jesus, and the answer is that Jesus compelled admiration and loyalty by his appearance, his words, and his life. He looked like the Son of God. I like to believe that he looked like a manly man, with kingly dignity and mien divine, so that we can speak of him as Virgil spoke of the "god-like Æneas." He spoke with the authority of conviction. "Thou shalt see," he assured Nathanael. He lived so as to hold these men. That is to us the most significant thing about the power of Jesus. Other men have won friends and followers. But after a time they tend to slip away. Jesus held these three to the end. Andrew was one of the select company of the Twelve. Nathanael was among the disciples in Galilee, waiting for the return of Jesus after his resurrection. Nicodemus helped Joseph of Arimathea to bury the body of Jesus after even Peter had denied that he knew the arrested prophet.

For us there lies hidden this profound truth in the compelling power of Jesus, that power to win men today consists not in efficient organization, skilled oratory, or even campaigns of evangelism, good as they may be as far as they go. That power is rather in the personal contact of a Christian who

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has spent time in fellowship with Jesus, who has caught his spirit of love for mankind and longs to share his experiences with others, and who has become wholly mastered, as he was swayed, by the purpose to serve and sacrifice. Looking upon him thus, many a man has echoed the conviction of the Roman centurion at the foot of the cross: "Truly this man was Son of God."

H. K. R.

V

CONTAGION

Acts 5 : 12-16

THE sick people in this narrative were the victims of contagion. The ancients had plagues and knew the fearful ravages of epidemics. "The terror by night," and "the destruction that wasteth at noonday" are vivid phrases which recur to our minds as the influenza, which has wrought world-wide havoc, makes its appearance again. One by one strong people succumb, whole families are stricken, communities are decimated. How is the malady propagated? That is a question for medical science. What is contagion? This is a question of deep interest to the preacher.

For other maladies besides bodily disease are contagious. The evils that ruin souls and ravage spiritual health are contagious. A bad example infects beholders. An evil person is pestilential. For the human being is imitative by nature, and germs of bad ideas inwardly multiply and spread to others. Do we wonder that our neighbors are

no more virtuous, public-spirited, or high-minded? The reason may be in us! Perhaps we are astonished that our children are no more moral and religious than they are; may it not be because of the poor examples we have set? Our *obiter dicta*, our word of envy of the rich, the "white lie" and social deception, the lapse from honesty when "he conductor is not looking, the momentary word of jealousy, the loss of self-control—all are bad seeds that drop into fertile soil. Sins are contagious.

But good is contagious too. If fear is contagious, so is courage; if envy, so is magnanimity. A hearty laugh sets others off, and a cheerful countenance does good like medicine. Actual sunshine seems irradiated by some natures, and hope runs riot like hysteria when influential people are optimists.

Be noble! and the nobleness that lies
In other men, sleeping, but never dead,
Will rise in majesty to meet thine own.

One of our American soldiers who had lost both his legs in battle, was wheeled out into the general ward of the hospital that he might hear the address of the visiting "Y" man, our own Doctor Fosdick. The glowing words of the speaker greatly touched the soldier's heart, and he exclaimed bravely, "I'm glad it was that end of me and not this" (pointing to his feet and his head) "that was hit!" That

fortitude is contagious. No one who hears the incident fails to be cheered. A new spirit of bearing ills heroically is imparted. Surely, the best gift the hero can make the world is to have been a hero.

Religion is contagious. In a true sense, it can not be taught, it must be *caught*. It was the method of the Master; his disciples were chosen that they might be with him. When King Arthur spoke to the Table Round of matters deepest in his heart, Tennyson says that on the faces of his knights appeared "the momentary likeness of their king." Thus is Jesus reproduced today. Pure Christianity has always been propagated by personal contact. The noble man or woman is a contagion-carrier, as George Eliot saw when she described her heroine

RS

A woman of such fine elements mixed,
That were all virtue and religion dead,
She'd make them newly, being what she was.

Live! Spread the contagion of good cheer, fortitude, and noble purpose! Be Christlike! The sight of you will do good! Your very shadow will heal!

W. B.

VI

FREEDOM AND SERVICE

"For ye, brethren, were called for freedom; only use not your freedom for an occasion to the flesh, but through love be servants one to another" (Gal. 5 : 13).

THERE is no heritage which compares with that of freedom. That is the true destiny of humanity, for we are told that the whole creation which is in bondage, shall be delivered from bondage into the liberty of the glory of the children of God. Freedom is the glorious heritage of the gospel and belongs to every believer.

But a grave danger is always confronting us in the matter of freedom. It is apt to be confused with license. How often in history the struggle for liberty becomes a mere self-assertion, a mere defense of one's rights, and therefore degenerates into license. When men claim that they are fighting for liberty, we must ask them what they mean by liberty. Autocracy waged the world war for liberty. Imperialism desired more elbow-room, a place in the sun, scope for conquest. And to au-

ocracy liberty meant only self-aggrandizement. Anarchy has also become a champion of liberty, but its program is simply freedom from the constraints imposed by the recognition of order in society. Again it is self. And autocracy and anarchy, the very extremes of society, are one in their idea of liberty.

A democracy can never make a compact with either autocracy or anarchy, for democracy rests upon mutual respect, mutual restraint. It is the recognition of the rights of the other man. Its essential idea is, "Bear ye one another's burdens." This is the place where true liberty is realized. Freedom exists where men are through love becoming servants one to another.

Slavery is unwilling service. It is doing a thing without the interest of the mind or the consent of the will. The slave knows not what his master is doing. But freedom is not, as we are apt to think, release from service. Slavery is unwilling service; freedom is willing service. Our liberty is realized in our willingness. So freedom is not to be able to do what we will, but to will to do what we ought. When we are confronted by the judgments of conscience, to find in the soul a glad response is liberty indeed. The correspondence between the "I ought" and the "I will" is our deliverance from bondage.

The psalmist prays, "Uphold me with a willing spirit." It might be rendered, "with a voluntary spirit." He felt the need of having created within him the spirit of willingness. This prayer is echoed by a modern saint, George Matheson:

Make me a captive, Lord,
And then I shall be free;
Force me to render up my sword,
And I shall conqueror be.
I sink in life's alarms
When by myself I stand;
Imprison me within Thy arms,
And strong shall be my hand.

My heart is weak and poor
Until it master find:
It has no spring of action sure,
It varies with the wind:
It cannot freely move
Till Thou hast wrought its chain;
Enslave it with Thy matchless love,
And deathless it shall reign.

J. P. B.

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VII

THE POWER OF A FEW

WHEN I arrived in Rochester in 1888, it was dominated by a corrupt and shameless political ring. How some of us restored good government to the city it would take an hour to tell.

Just one chapter in ten minutes. The extensive brewing interests practically owned the ring and flaunted their saloons with the allied gambling and prostitution boldly before the faces of the citizens on Sundays and every other day of the week. My father's successful contests for civic betterment in Chicago had taught me the lesson that the firmest ground which a reformer could take was the enforcement of law. Consequently we began our fight for a better city by forming a Law and Order League in the Protestant churches. There was a good response, and we enlisted some brave and persistent fellow workers. We had a very spectacular victory over Sunday baseball, and cowed the saloons into some sort of decency. They at least closed their front doors on Sunday and eliminated

some of their more objectionable features. But nothing is so deadly to a reform movement as a partial victory. I did my best to show the brethren that their job was only half done, but they thought that the city looked fairly respectable, and we could not get any more money out of them to maintain the rather expensive machinery of our league. In six or eight weeks the town was wide open again.

I thought that perhaps the movement had not been wide enough in its scope, and spent my spare time for some weeks trying to enlist all sorts of men—Protestants, Catholics, Jews, agnostics, and everybody else—in a new league. We were quite successful. We held a big meeting in the city hall, and elected one of the most prominent business men of Rochester president of the league. We selected a Committee of One Hundred, a list of very distinguished names representing the solidest men in the city. The newspapers were full of it, and the brewers began to tremble in their shoes. Two or three days later we held a fairly well-attended meeting of the Committee of One Hundred, but, when we attempted to agree on a definite line of action, we found it impossible; the Jews and agnostics had no interest in Sunday; some of them were quite lukewarm about any attack on the liquor business, while nearly all said that we would do more harm than good if we grappled with the curse of prostitu-

tion. So the committee adjourned, and neither the league nor the committee ever met again. It died "a-borning." It was so liberally conceived that it could not do anything. Its edge was so broad that it could not cut; its mortal disease was congenital paralysis induced by an excessive catholicity. I have since often thought that an organic union of all kinds and varieties of Christians might meet a similar fate for the same causes.

I was very much cast down, and went about with my head hanging down like a bulrush. Some months afterward, Judge Raines, a prominent lawyer almost unknown to me, asked me to lunch with him. He said: "Anderson, I deeply sympathize with your purpose, but I don't think we went at it right. What we want is to start a still hunt; to keep out of the newspapers and to make an organization of men who are heart and soul with us." So the judge and I determined definitely on our objective and on the exact method of attaining it. We then enlisted fifteen men who were heartily at one for this objective and method. There were Judge Raines, three pastors of Protestant churches, one good Catholic priest, and ten business men who were ready to back us financially. We hired a bright young lawyer who had just been admitted to the bar. We gave him fifteen dollars a week, the privilege of consultation with Judge Raines, and

the prospect of making a reputation for himself. We told him to gather evidence quietly, and revoke just as many saloon licenses as he possibly could in the shortest possible time. These thousand-dollar saloon licenses were all owned by the big brewers, and within four months our energetic attorney had secured the revocation of ten of them and had ten more ready for trial.

We used to meet in a vacant room in Judge Raines' office building once in two weeks. There was nothing in the room except a kitchen-table and about fifteen kitchen-chairs, and it was our custom to preside in turn. At the end of four months we were meeting as usual. The early enthusiasm had worn away; the Roman Catholic bishop, having heard from his distillers, had called off the good priest; our laymen were getting tired of putting up the money and didn't come to the meetings very much. Our attorney reported that it was growing very much more difficult to get evidence, and that the cases were being fought more sharply as time went on. The treasury was empty; and altogether we were having a very bad half-hour. There were only six of us present, and I happened to be presiding.

Suddenly there was a knock at the door and, when it was opened, a very elegantly dressed party of gentlemen walked in—two of the leading lawyers of Rochester, and four brewers representing ten

million dollars capital. I asked, "Gentlemen, what can we do for you today?" One of the lawyers rose and replied, "We have come here to find out on what terms we can have peace." I said, "I think that I may speak for my colleagues on the committee when I say that you can have peace when you are ready to obey the laws of the State of New York in every particular." "We are ready now," was the unexpected answer. That was the whole of the major conversation. Judge Raines in a few moments arranged the details. The pending suits for revocation of licenses were not to be pressed so long as the saloon-keepers obeyed the law, but just as soon as they broke the law the suits would be revived. We also agreed to let the brewers know when their saloon-keepers broke the law, and they agreed to withdraw the licenses from all such saloon-keepers. It was in all the papers the next day, but the brewers put it in, not we. This covenant was kept until after my departure from Rochester. The brewers did our work for us.

This story teaches that (1) A few determined men, perhaps not more than two or three, who know just what they want and how to get it, who have courage, persistence, a little common sense, and back-bones instead of wish-bones, can do great things. It is not necessary to have a large number. The Lord said that he would be with two or three,

and of that sort of people Isaiah said that one should chase a thousand and that two should put ten thousand to flight. The constant wonder of the man who penetrates farther and farther into the inner circles of power, is how few men rule the world. (2) The other lesson is that the darkest hour is always just before the dawn. General Grant in his "Memoirs" says that the whole secret of victory lies in your living through the minute when both you and your opponent are thinking of quitting. The Caucasians have a proverb that heroism consists in enduring the next moment. Patience and persistence in a good cause will almost certainly lead to final victory.

These two principles are just as true in the spiritual work of a church as they are in civic reform.

F L. A.

VIII

THE MOST HIGH

Psalm 139

THE First Commandment and the frequent uses of the term "Most High" indicate to us that God is supreme. What do we mean by supreme? Doctor Martineau said that "if any man accepts as God anything lower than his highest possible conception, he violates the First Commandment."

Think of power. If you can imagine any power higher than God then you violate the First Commandment. Try to conceive the utmost goodness. When we have gone to the farthest limit of our very highest conception of goodness we find Him. If we seek to realize truth, absolute truth, we come to know him. If we go in the direction of consciousness, the ability to know we know, we come to the Absolute Consciousness, to the Infinite Awareness—who alone knows. If we struggle to realize to the utmost, love, mother love, our highest possible conception of love, falls far short of the infinite care of Him who is love.

He is the Supreme Reality. We must come to know that in him "all things subsist." He is the Eternal Being, the Essence, the Source of our existence. The expression "existence of God" is not quite correct. We exist, he is.

If we try to realize Presence we come to him. We are present here this morning, we realize each other's presence, but we could not do so if we did not "live, move, and have our being in him." When we know the truest Presence, the real essence of Presence, we are at his right hand, in whose "presence is fulness of joy."

Some modern philosophers, or rather agnostics, have held that God is so transcendently great that we cannot know him. Professor Bowne, in his review of Herbert Spencer, showed that this would be a limitation of God. If God is infinite, and therefore cannot reveal himself to finite creatures, then he is not infinite. We must, therefore, bring this consciousness of God near to us. "He calleth his own sheep by name, and leadeth them out." He knows each one of us better than we know ourselves. He is supreme even in his nearness to us, in his realization even of our needs. We must put no limit whatever to the Infinite and Eternal Reality.

Can we in a few moments of silent devotion realize that

The Most High

33

Closer is He than breathing,
Nearer than hands and feet.

Our growth, mental and spiritual, is measured by that power of extension of our highest faculties in our endeavors to conceive Him who is without a name because he transcends all names, who inhabits no place because he is everywhere. Our highest conceptions of him are but dim approximations which grow through all our life and which will keep on growing in that larger life.

S. S. C.

IX

THE GREAT REVELATION

WE are so conscious that our own purposes are not always the noblest and the best that we are very apt, in seeking to interpret the will of God, to assume that his purpose in these respects is a counterpart of our own. Some have not hesitated to attribute to God a caprice, and sometimes a malignity, that, if manifested in man, they would unequivocally condemn. They recognize that the use of power is one of the severest tests of manhood, but they find it difficult to believe that the employment of omnipotence is controlled by the finest and noblest moral dispositions.

Certainly one of the most wholesome things that we can do is to emancipate ourselves from unwarranted and ignoble conceptions of the relation of God to men. There is a great deal of preaching about the divine love, but very often the main thought of that great revelation of God's nature is completely missed. It is assumed that the divine love is practically synonymous with an easy over-

looking of sin. Whereas the contrary is the truth. If the love of God means the highest and greatest things, it means that God constantly and energetically desires that men shall have the best things in the universe, and be fit to have them. It means that the life of every one of us is encompassed by a spiritual atmosphere and influence that is working for the highest realization of every kind of good for us. More than that, it means that we are living in the presence of a Personality that has the best and noblest intentions toward us.

There is no relaxation of the divine demand for righteousness in this view of the relation of God to men. A son's moral defiance of his father is a far deeper and graver thing than the breaking of the law enacted by a sovereign or a legislature and interpreted by a judge. Many of the low and superficial views of sin have their origin in the effort to interpret moral relations in the terms of legal procedures. As a result, some are seeking to unfold the deepest things of the spirit on principles that would not be tolerated in a police court. Looked at rightly, there is nothing so intolerant of evil, or so exacting and almost exorbitant in its requirement, as the divine love that demands that men shall have the best the resources of God can bestow because they are fit to have them. The idea that God desires to have men happy independently of their right-

eousness is surely one of the grossest perversions of ethical principles. What satisfaction would it give to any parent to know that his daughter was happy in a life of vice? Such tidings would give him the keenest pain. God desires our happiness, but only the happiness which is the flower of righteousness. The deeper revelation of the sinfulness of sin that comes from a true interpretation of the divine love, is yet to be wrought out by some great theologian into a view of the worth and majesty and ethical completeness of the atonement of Christ that will be as revelatory of the evil of sin, of the righteousness of God, and of the possibility of reconciliation with God, as the Lick telescope is revelatory of the glories and majesties of ordered systems in the depths of the stellar universe.

Of one thing we may be absolutely certain. The divine mind is well disposed toward men—toward all men. God desires that "all men shall be saved and come to a knowledge of the truth." The difficulties in the way of a better and truer life for all of us are not in him but in ourselves. He is waiting to help every soul that will take his help. He desires our well-being with an intensity to which the desire of an earthly father for his son's and his daughter's well-being affords only a faint analogue. He desires it so much that the only adequate measure of the depth and power of his passion is

not to be found in any human father's heart, but in the Cross of Christ. That is the essence and heart of the gospel, and it is full of courage and of high incitement to the weakest and most discouraged.

G. E. H.

X

THE INNER LIFE

Matthew 12 : 43-45; Colossians 1 : 27

WHAT is the meaning or lesson of this little parable? It condemns the negative, the formal, the "letter without the spirit," not only in the generation of the Master but in all time. Men resolve to give up their evil habits, to "turn over a new leaf." For a time a man by resolution may stop drinking, swearing, whining, smoking, or other evil habits, but then temptation may come upon him in greater force, and his last state discover itself sadly worse than the first.

What was the real trouble with this man from whom the evil spirit went out? The evil spirit "walked through waterless places," and said to himself, "I will return to my house," that is, the man's heart. He returns and finds it "empty, swept, and garnished." There had been a regular housecleaning. He finds seven other evil spirits, and they enter in, and the last state is worse than the first.

The real trouble was that the heart was empty. If the evil spirit had found it occupied, he would have gone back to his "waterless places."

The Christian religion is not an external compliance or result of mere human resolution. It is a life, an inner life.

Look at the white oaks on this hill. Through all this winter the storms have raged, the winds have blown, rain, snow, and hail have beat upon them, but the dead leaves have clung close to the old branches, and there they hang today. But in a few weeks, when the warmth of the sun penetrates to the depth of the roots of the trees, new life will spring up, and how quickly will these dry, dead leaves fall off! The sun this December day is six million miles nearer the earth than it was last June. Why then all this bleakness? The earth has turned away its face, or our part of its face, from the sun. When it again turns toward the sun, the rays will penetrate directly to the heart of these cold hills and awaken new life. All will be changed.

The Infinite, Eternal, Spiritual Life is always near. But we turn away our faces so that we do not receive the life that will warm our frozen beings and fill the foundations of our nature with his spirit, and transform our life from within outward.

The positive truth which this paragraph expresses negatively you will find in the last clause of

the twenty-seventh verse of the first chapter of Colossians, "Christ in you, the hope of glory." We need not a mere historical Christ, born at Bethlehem nineteen hundred years ago, but a living Christ born in every one of our hearts. Though a thousand times Christ be born, he is not Christ to us until he is born in our souls. Let us sing the hymn of Phillips Brooks, and with all our hearts pray that he "be born in us today."

S. S. C.

XI

THE DYNAMIC JESUS

WE sometimes ask ourselves: What would Jesus do under present circumstances? We might better ask ourselves: What did he do in circumstances in which he was placed, and what principles can we deduce from his conduct to guide ourselves under quite different circumstances? It is idle to ask how Jesus would edit a daily newspaper, or travel on a railroad train, or conduct himself in a summer hotel. What we want to know is how he faced the issues of life in a large way, and how he mastered his age.

Jesus blazed plainly certain highways of conduct. It is significant that he joined aggressively in a contemporary movement for the common good. The issue was the spiritual reform movement of John the Baptizer. Jesus was wise enough to take the impulse generated by that movement, publicly announce himself in sympathy with it, and then translate it into a permanent spiritual enterprise. He did not stand off and criticize it. He did not start a rival sectarian program of his own. He

did not even wait until it had spent its momentum before he started a revival. He allied himself with it, and so increased the momentum.

This is a time of many movements. Like Jesus, we should join with them. There is the missionary movement with its various campaigns. Let us get into line. There is the social movement, now pushing prohibition, again pressing for the cure of other evils. It is our business to be in the ranks. There is the new emphasis upon internationalism. We should be among its prophets. We may be criticized. So was he. We shall surely feel the strain upon our energies. Vitality went out from him. We may fail. Apparently he failed in winning Israel. But he took his share of the world's burden, and for you and me to let well enough alone is to be a slacker when the Son of God goes forth to war.

Another characteristic of the dynamic Jesus was that he emphasized present action. Some persons live in the future as other persons live in the past. They thrive on expectancy instead of getting proper exercise in present action. They are waiting for a millennium that is to burst full-grown upon their vision, when Christ is already here marching to victory in the growing light of a new world vision, the growing understanding of human obligation, the growing spirit of service and sacri-

face that characterizes this new age. The times were at hand for Jesus. They are here at our hand today. Never has the Spirit of God summoned more clearly to hope and faith and loyalty than right now in this year of God's grace. Let us put off talking any longer about a Christ who is to come, and wake up to the consciousness that he is here.

It is worth observing finally that Jesus got a response from those who wanted to see things done. Christianity has won its way because there have always been a few forward-looking men to carry it on in their generation. If Jesus had waited until he had converted the Pharisees before he proclaimed his kingdom, he would have been exhorting them yet. It was not the static congregation at Nazareth on which he relied for the success of the mission about which he preached on that historic Sabbath morning when they rejected him. It was on the impulsive Peter and the fiery sons of thunder, James and John. They became his inner cabinet. They caught his spirit and gave him their allegiance. From them he won a response because they were kindred souls of the dynamic soul that was his. And when he faced the end of his ministry he went serenely to the cross, confident that his cause could not fail, for the dynamic few that loved and believed in him, human as they were, would pass on his mission to those that should come after.

There were all sorts and conditions of folk among the followers of Jesus. There are today. But it is not on the discreet and the ultraorthodox, the saint or the sinner as such, that the Master depends to move this present age, but upon those whose hearts like his are a dynamo of spiritual energy, and who will be fearless leaders in his train.

H. K. R.

XII

THE SECRET OF CHRISTIANITY

THERE is no religion in the Bible. The Bible is not religion but a description of religion. All the religion there is is in human hearts. The relation of the Bible to religion is the relation of a map to the region that it charts. Hills and valleys, watercourses and forests, are not in the map but in the country itself. Strictly speaking, we cannot teach religion any more than we can teach vision or love. We can tell others what course to pursue, to fulfil the conditions for experiencing it, but we cannot go much farther than that.

We do not always understand what is meant by the phrase which has almost become cant, "Christianity is a life." If it means that Christianity is conduct, it is much more than conduct. But if those who use this phrase mean that Christianity is a spiritual experience of new relations to God and to men and to the world, then it is the statement of a profound and ultimate truth.

Dr. Emil Reich has recently called attention to the fact that one of the great problems of the modern

world is how to account for Christianity. We are all familiar with the way Gibbon and Milman and a host of lesser historians have sought to account for it. But the point that they all miss, and that even Uhlhorn himself does not appear to conceive sharply, is that the excellence of the Christian doctrines and their adaptation to the needs of human nature do not satisfactorily account for the marvelous vitality of the Christian faith. What they overlook is that Christianity is primarily a spiritual experience, and that what has kept Christianity vital and aggressive and victorious is that millions of men who have followed the directions of Jesus have entered into the heart of this experience. The "peace of God" has pervaded their hearts; they have shared the "love of Christ"; they have undergone a profound transformation of the inner life that can only be compared to passing from death to life.

The unbroken experience of regeneration in all lands in which Christianity has been preached and throughout all ages is the most tremendous fact of Christian history. Adopt this course, says the Book, and you will share this transformation of the soul that shifts its center of gravity from self to God. And men by the millions have done this, and verified in their own hearts the astounding prophecy. And that is why Christianity, in spite of all shocks

and changes and corruptions, has abode in strength. Christianity has given something to men, more than the system of doctrines, or a code of ethics, or a moral ideal, it has given them a new heart, with a new sense of intimate fellowship with the Eternal.

When we read a story of love that took place in Egypt thirty-five hundred years ago, every feature of the narrative is perfectly intelligible to us. Our own hearts answer the passion of the lovers, because we ourselves have shared the mystery of love. Heart answers to heart across the seas and the centuries. The Christian experience is like that. We know perfectly how the Christians at Thessalonica felt, and how the fugitives in the catacombs hoped and loved and prayed. They did exactly what we should do. And as the modern traveler passes through those chambers and reads the inscriptions on their tombs, he brushes away a tear as he realizes that their hope and faith answer to his own, and that they are indeed his brethren and sisters in the Lord.

Give a man a New Testament, and you do not give him Christianity. He may study the book for years and hardly gain a hint of what Christianity is. Most likely he will think it another system of doctrines, or another code of ethics, but the moment he follows the direction of the book and yields himself

to its moral appeal he knows what Christianity is, and not only the book, but Christian history and the inner life of Christian people are flooded with light. The supreme secret of the vitality and power of Christianity is the birth from above.

G. E. H.

XIII

HOUSE AS A BIBLICAL SYMBOL

Psalms 23 : 6; 27 : 4; 91 : 1; Matthew 6 : 6; Habakkuk 2 : 20; John 2 : 19-21; 1 Corinthians 3 : 16, 17.

IS not the greatest parable in the Old Testament the temple? The "Holy of Holies" is the inner or spiritual consciousness of man; the various courts, such as the temple of the Gentiles, form the more external or commonplace phases of man's life. Whether this was a conscious or an unconscious embodiment makes little difference, nor is it of great importance whether or not this was true of the Egyptian and other heathen temples.

The "secret place of the Most High" is not some far-off place. It is in the depth of every soul. There is a room with a door, through which, as Emerson has said, only God enters. Here is the "secret place," "the holy place of the Most High." We can turn to the Infinite Source of light, and the evils disappear as darkness vanishes before the light. He ever knocks at the door, we have only to open it. This is the true nature of prayer. Here

is the inner chamber into which we are to retire to pray, where the heavenly Father seeth. Some have translated the "inner chamber" of Matthew, sixth chapter, as "the inner place of thee."

The Christian religion is a constant living with God, a constant communion with him. "In him we live, move, and have our being," and the consciousness of this is Christ in us, renewing us, transforming life and character.

How hard it was for the Jews to get away from their beloved temple when it was destroyed. How hard it was for them to realize that their temple was only figurative, a symbol of revelation! Still is it so also of us. How many think of heaven as a place a long way off, a place where they hope to go some time! They do not realize that heaven must begin, must be found, in the depths of their own souls. Heaven must begin here, or the most gorgeous New Jerusalem would be the most homeless of all places, the most uncomfortable place in the universe. To feel at home we must have on a "wedding-garment."

Let us take the message of the Master. Let us each retire into the "inner place" and pray to him who sees in this deep realm of our nature where no one can enter but God, and his light and joy will come, and discontent, doubt, fear, envy, all impure thoughts will vanish as the darkness before the sun.

S. S. C.

XIV

THE GOSPEL OF LAW

"God is not mocked" (Gal. 6 : 7).

THIS verse echoes the thunders of Sinai. It voices the tremendous moral earnestness and conviction which fired the heart of Paul. The problem of sin was a terrible reality for him, and everything he has to say is permeated with his feeling of the profound seriousness of evil. It was a deep feeling which to his mind represented God's attitude. The underlying and characteristic fact of this world, for him, was the moral rule of God. His statement, that we must all stand before the judgment-seat of Christ, should be read into all that he says.

But while this verse echoes the awful thunders of Sinai, it occurs in a context which claims for it a place, not in Sinai, but in the gospel. We are apt to choose this text as a threat for those who are wayward. This is correct, yet let it be remembered that it is an essential part of the message of glad-tidings. It is a matter of grace which should inspire songs of gratitude and awaken faith, loyalty, hope.

It is a gospel because it proclaims the moral integrity and security of this world, and that there is operative in the affairs of men a law which makes for righteousness. There is in the Greek verb a homely vigor of expression which is very emphatic. It may be rendered in this way: *God does not suffer any one to turn up his nose at him.* He does not allow contempt for the moral order to pass unnoticed. This is sustained by the statement of a universal principle: "Whatsoever a man soweth, that shall he also reap." It is more important to know that than to know the law of gravitation. The law of the harvest runs through the whole constitution and structure of the universe. It is true in plant life, it is true in thinking, in feeling, in willing. It does not work in a haphazard, spasmodic way, for God's rule is not an intrusion occasionally interpolated into the affairs of men, but is an essential principle working constantly and with a precision which cannot be escaped. There is no hiatus, no suspension.

We have seen this law vindicated on an international stage with an impressiveness which ought to cause every soul to exclaim with new conviction, *God is not mocked.* And it ought to be said with that ringing and joyful conviction which responds to a message of glad-tidings. For now we know as we never knew before, that God is not on the side

of the strongest battery. If he had been, the free nations would have been ground into slavery before they could have gotten their strong batteries into action. God is not mocked. There is a universe that is morally sound, one worth living in, one which may be relied upon.

J. P. B.

XV

THE SINFULNESS OF SIN

HENRY was born about 1840 on his father's large plantation in South Carolina. Neither of his parents had any religion, and Henry, their only child, was an epileptic. While he was still very young, his father sold his estate and his slaves, bought a ranch in Yucatan, and soon grew rich. There were no schools in Yucatan, and Henry ran wild with the Mexican and Indian children and received little or no education.

When Henry was twelve years old his father died, and his mother, gathering all together, took her epileptic boy to London, seeking medical aid. They visited all the capitals of Europe, consulting the most distinguished physicians of the world, but nobody could help Henry. Finally his mother died, and Henry was left rich, eighteen, and absolutely alone in the world. His father had always had liquor upon his table, and with wine, women, and the gaming-table, it did not take Henry long to run through a considerable fortune. He found himself in his early twenties in London, friendless and

penniless. He was naturally a mechanical genius and easily learned a trade by which he made good money when sober, which he seldom was. After a dozen years or so he floated back to his native land and was stranded in Rochester.

At this time Henry was wretched, dirty, diseased, besotted. He was not a periodic drunkard; he drank all the time, morning, noon, and night, and even had liquor by his bedside when he went to sleep. He was a perfect heathen, had never prayed or read a verse in the Bible and had never attended a religious service; all days were alike to Henry. But a Y. M. C. A. worker became acquainted with him and had pity on him. One Sunday morning about seven o'clock, Henry was starting up Main Street for his carpenter shop, a little less than half-drunk, a little clearer in mind than usual. His Y. M. C. A. friend met him and, putting his hand on his shoulder, said, "Henry, where are you going?" There was a muttered reply, something about work. "No," said the Christian friend, "you are going straight to hell, Henry." The emphatic and serious word sobered him, and as his friend led him by the hand into a quiet alley, he said, "Henry, God loves you." This was news to the poor drunkard. He hadn't supposed that anybody loved him. In two or three minutes the Y. M. C. A. man preached the gospel in all simplicity to Henry and made him learn

by heart the words, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Then they knelt on the pavement behind a corner, and his friend taught Henry a first and sincere prayer.

A wonderful change came over him. Not only was his appetite gone, but he had a distaste for alcohol, and he was cured of his epilepsy. That night he testified of his conversion; he joined the Second Baptist Church and for ten years was a humble, faithful, prayer-meeting Christian, especially diligent in the study of his Bible. At the end of that time the half-drunken boys in the shop one day became hilarious and began throwing things about. One of them hurled a beer-keg across the room, and it struck Henry's leg just below the knee, shattering the bone. He fainted from the excruciating pain and probably in kindness, possibly in malice, they gave him whisky to revive him. It was like giving human blood to a reformed tiger. His old passion for drink flamed up. At the hospital he begged piteously for liquor and surreptitiously got it, and when he was discharged, lame for life, and with the epilepsy upon him again, he started on such a debauch as he himself had rarely equaled in his old days before he had known the touch of a power of restraint.

His friends in the church sought him out and talked with him. He was penitent, but so ashamed and discouraged that they could do little for him. When I came to Rochester Henry's case seemed to be one of the first calling for discipline.

But my heart was touched when I heard his sad story, and though they told me that it would be of no use, seconded by a good deacon, I went out to seek the lost. I soon discovered that I had to contend not so much with the overmastering habit as with shame and despair. To make a long story short, Henry came back to the church four or five times in the next ten years during periods of sobriety, one of them lasting all of twelve months. He was very humble and quiet, but occasionally would pray in prayer-meeting. Those were no formal prayers, but fresh and living, the cries of a soul fighting for its life, always expressed in the choicest English with a remarkably apt selection of words. Somewhere the man had absorbed culture. But at the end of the year he was down again under the grip of the forces of evil.

I discovered at last that my greatest enemy in my fight for Henry was the gang of wicked young fellows in the shop. They thought it sport to make the old man drunk. They ridiculed, reviled, and brow-beat him. They would secretly steal his dinner-pail, put whisky in his coffee, or soak his bread

with it. There was no devilish ingenuity for his destruction of which they were not capable. They once actually took him and by force poured the liquor down his throat. I did everything that I could to get him another place, but nobody wanted a drunkard, a trembling, epileptic old man. At last in my desperation I committed the terrible blunder of going into the shop and pleading with the ring-leaders of the mischief to help me help Henry. A brutal silence was all the reply I could get, and for the next week they treated Henry worse than usual. Indeed I finally learned that my visits to Henry in the shop only made matters worse rather than better. The fact was that I was contending with those wicked fellows for the soul and body of Henry, but they had almost every advantage, for they were with him six days in the week and my visits could be only occasional at best. Of course the inmost soul of Henry was on my side, but his soul was growing weaker and more depraved under the dreadful vice.

In this contest, and some others like it, I learned the exceeding sinfulness of sin. There are wicked men in every community who rejoice in their wickedness. They hate God; they hate the church; they hate all good men. The very sight of virtue is an offense to them, and they strive with hellish malice to drag all men down to their level. Phi-

losophers in easy chairs may teach that men are inherently good, that at worst they are the unwilling slaves of bad habits or unfortunate environment, but the facts of the real world are against them. The truth is that there is a kingdom of conscious righteousness and godliness in this world at one end, and a kingdom of conscious wickedness at the other, and between these lies the great body of humanity with its good and bad impulses and its higher and lower thoughts, aimless and wavering, ready to be captured by the good or the evil. These wicked men's thoughts are full of drunkenness, lust, and covetousness. They make a mock at sin. They drink down iniquity like water; they work all uncleanness with greediness, their sleep is taken away unless they cause some to fall, and, knowing the ordinance of God, that they that practise such things are worthy of death, they not only do the same, but take pleasure in them that practise them.

Toward the end, one night, poor old Henry with the smell of liquor on his breath came into the prayer-meeting. After the service was about half over, he rose and repeated the verse from the psalm, "Though he fall, he shall not be utterly cast down, for the Lord shall make him to stand." We gathered round him at the close of the meeting with warm Christian welcome and love, but we never

saw him again in the church. Some time afterward he died a drunkard's death and was buried in a drunkard's grave. Somehow I feel that I shall see Henry in heaven, that He who judges the thoughts and intents of the heart has let him in.

F. L. A.

XVI

THE JOY OF FORGIVENESS

ONE evening a gentleman left word at my house in Rochester, asking me to visit his wife. The next afternoon saw me in the parlor of a good American home face to face with a woman of fifty, apparently in fair health and moderate circumstances. It soon transpired that she was a member of the ——— Presbyterian Church. I inquired why she had not sent for her own pastor. She replied that he had come to see her, had told her that she was morbid and too harsh with herself, and had been unsympathetic with her view of her own case. She had been coming to my church and sitting in the gallery Sunday evenings, and now she had called me thinking that I would understand her and deal truly with her. "And what," asked I, "is your case?" With deepest feeling she replied: "Three weeks ago my physician sentenced me to death. He said that I had an internal cancer, so situated that an operation would be impossible. In these three weeks I have done a great deal of thinking. I joined the Presbyterian

Church when a child, without any particular Christian experience. I have not been a very good church-member; pretty regular Sunday mornings, usually said my prayers, but never prayed much, never did any Christian work except of some external kind. I have always been a respectable Christian woman and done my duty fairly well in the house. And now I look back on what seems to me almost a wasted life. My sins rise up before me, threatening and accusing, and I am overcome with remorse and despair."

I looked her straight in the face and said to her: "You have asked me to deal with you truly and I shall do so. I do not think that you are morbid. In the light of eternity which has dawned on you, you see your sins as they are, with clear eyes. You have probably understated rather than overstated your case, for all of us in life's humdrum days are far too prone to justify ourselves."

Over her face stole a look of satisfaction. She was glad that at last she had found some one who understood. It was only for a moment, however, when she cried: "But what can I do now? I can't meet God like this." "No, indeed, you can't," I answered; "the Bible was written for just such as you. The gospel is good news for people in your state of mind." And then I began to repeat the exceeding great and precious promises to the hum-

ble and the contrite. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. As far as the east is from the west, so far has he removed our transgressions from us. He has cast them behind his back. He has blotted them out as a thick cloud. He has drowned them in the depths of the sea. I will be merciful to their iniquities and their sins will I remember no more. Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly of heart, and you shall find rest to your souls. He that cometh unto me, I will in no wise cast out. If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. The blood of Jesus, his Son, cleanseth us from all sin. They washed their robes and made them white in the blood of the Lamb. The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

"Why," said she, "it seems as if those words were written just for me." And I could see that the peace that passes all understanding had come into her heart.

A few days after, she wrote me that the cloud had settled down again over her life and that I

must come. I repeated to her again the beautiful words of grace, and again she drank them in. But this time I felt that we must go farther. We knelt together, and after I had prayed, she accepted in prayer these promises for herself, and in all the dreadful months that followed she had a joy and peace which only God can give.

I visited her somewhat frequently. The cancer struck more deeply into her very life, and she was in great pain. I shall never forget the last time I saw her. At the door a new nurse told me that she was suffering too much for me to see her. "Just tell her my name," I said, and soon I was ushered into the darkened room. I do not think I ever saw before, and only once since, such physical agony. It was a chamber of torture, a hell of pain. I went to the bed and said to her, "Is it well with you?" To which she replied, "You need not be afraid for me, I am not afraid." And then a paroxysm of agony bade me go.

During the preceding weeks she had asked me to officiate at her funeral, but I persuaded her to have her own pastor. He probably never knew that I called on her. Soon again I went to the house of pain, now at last the house of peace. There was a large company there, and I sat unobserved in the corner. The pastor went through with his well-worn platitudes and formal eulogies of the deceased,

while I thought how little he knew the depth of the experience of her whom he so superficially praised.

Gentlemen, the forgiveness of sins is a live doctrine. Napoleon at St. Helena said, "Christianity will never perish, so beautiful is its teaching of the forgiveness of sins." We who know the Kaiser can perhaps realize the depth of feeling with which Napoleon said it. After all, we must believe in a love which at infinite cost to itself goes deeper than our sins, and raises us above them and all their dreadful sequences. "Being therefore justified (put in right relation to God) by faith, we have peace with God . . . and rejoice in hope of his glory . . . through our Lord Jesus Christ, through whom we have now received the reconciliation" (Rom. 5 : 1, 2, 11).

F. L. A.

XVII

QUENCH NOT THE SPIRIT

1 Thessalonians 5 : 19

THE figure of speech here is unmistakable. "Quench" is a term used with reference to fire. The Spirit, capital S, the Spirit of God, is a Fire, and Paul urges the Christians at Thessalonica not to diminish or to extinguish the holy flame. Fire is an appropriate symbol of God, in its immateriality, beauty, power. Moses became aware of God's presence at the burning bush. The Holy Spirit rested upon the first Christians in tongues as of fire.

All effective servant of God are men of fire. There are differences of temperament; one man is a blaze of enthusiasm, another is the steady glow of a quiet purpose. They have a divine attractiveness; every one is drawn by the light and warmth of Christian earnestness. Isaiah's usefulness began when the coal from off the altar was placed upon his lips. To Jeremiah the word of God was as a fire within his bones. John the Baptist was a burning and a shining light. When John Wesley's heart

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was "strangely warmed" at the meeting in Fetter Lane the Methodist movement began. As Henry Martyn stepped on the shore of India he said, "Now let me burn out for God."

We began well. Where God really does a work in men's hearts a fire is kindled. We remember the ardor of our first love, we were eager to make Christ known. With a glowing purpose we dedicated ourselves to the Christian ministry. To us the exhortation comes: Quench not the Spirit. Do not let the fire die down.

There are many ways in which men quench the Spirit. Neglect of the means of grace causes the fire to sink lower through lack of fuel. The oil must be replenished or the lamp will go out. It is not enough for us to study the Bible analytically, critically; it is the word of life to our own souls. Only the truth which enters vitally into our experience is our message to men. It is necessary for the botanist to separate the flower into its component parts, but it is not necessary for him to lose his sense of its beauty and its fragrance. He can be both botanist and poet to whom the meanest flower that blows moves to thoughts too deep for tears. The Bible belongs to the literature of power. God has spoken to men in many ways, and wherever he has uttered himself, in the world's libraries or in the living voices of nature and of men, his truth is the fuel

by which the fires of the soul are kept burning. Prayer also, both personal and social, is needful in the attainment of an ardent life. Great influences for good have come out of students' prayer-groups, whether at the Williams Haystack or at Oxford in the days of the first Methodists. To have a hot fire one must heap up the coals. Remove even a glowing coal from its comrades, and it begins at once to turn cold and black. It is not true that a man can neglect social worship and not lose by it.

Another thing which quenches the Spirit is formalism. No doubt forms of many kinds are essential to the preservation and the propagation of religion. But the peril ever remains that the vital spirit of our activity may depart and leave nothing but an empty husk, an offense alike to God and man. Formalism is a painted fireplace, it is the form of godliness without its power. Habit is a noble device, it enables us to master a field of activity and make it a kind of second nature, leaving us free to go on and make new conquests. It has been said that there is nothing so perilous as a bad habit except a good one. In religion it leads us to do things without putting heart into them. Professionalism is one of our chief dangers. This is a fact pertinent to members of the faculty as well as to students. It is incumbent upon us to present truth in ways that do not harden the heart with

mere formal knowledge. What we need in classroom and pulpit is reality, spontaneity, fervency, power. We can never kindle men with an icicle, we must do it with a flame.

The spirit of criticism also quenches the divine fire in the hearts of men. There is a kind of criticism indispensable to a minister, he does not get nearly enough of it, a criticism which shows him his faults and the remedy for them. He ought to learn much from the most harsh and censorious judgments pronounced upon him; it is altogether likely that there is some truth in them. There is no future for any minister who will not tolerate criticism or learn from it. At the same time, human experience everywhere bears witness to the power of unsympathetic criticism to quench spiritual self-expression. Perhaps Paul meant to link the two precepts together: "Quench not the Spirit . . . despise not prophesyings." The Thessalonians to whom he wrote were converts from paganism, no doubt a raw set in many ways. Their first utterances were crude, perfervid, ill balanced. They needed instruction and encouragement, not contempt and rebuke. A fire is usually smoky at first, but give it time, and it will burn itself clear. Probably the same thing is true about our first sermons. They are immature, but the fire is there; some day it will be an intense and transforming flame. "How long have

Quench Not the Spirit

you been preaching?" asked Beecher of a young minister. "Ten years," was the reply. "A fair start, a fair start," said the great preacher. There is an inner reaction to the harsh and unbrotherly criticism in which we sometimes indulge, we can feel our spiritual temperature fall as a result of it.

The Spirit is quenched also by disobedience. If we depart consciously from God's ways, the fire sinks toward the ashes. A candle will not burn when lowered into the gases which sometimes accumulate at the bottom of a well, and then men rightly refuse to descend into it; neither can the heavenly flame burn in the impure depths of a disobedient life. We may fall into some form of self-indulgence, we may refuse some form of service which is to us a call of God; the result is an abatement of spiritual ardor which our friends may not understand but which God knows is due to disobedience.

Aul's words are negative in their form, but they are strongly positive in their meaning. What he really means is this: Let the Holy Fire, which is God himself in you, flame with ever-increasing power in your life. Thus we shall be able to kindle other lives and we shall be truly Godlike.

R. M. V.

XVIII

DOUBT IN THE SEMINARY

IT is often said that some students in our theological seminaries are much disturbed by new views, and even that they lose their message or their faith; and some of our own men are sometimes reported to have the same experience. This is a serious matter, and I deeply sympathize with such men. When I was in college, for some years I lived in Doubt Street, and I know all about it. It is the coldest street in town. The wind which whistles down it freezes the very marrow of your bones. I have had some passing troubles of the same kind since then. Only last week, I had a qualm over a new truth put more strongly and sharply than I had suspected possible, but I have come to look on such experiences, while serious, as growing pains. They show that my crust is not yet impervious, that I still have an open mind, and may still modify or enlarge my outlook.

In our own seminary it is noticeable that most—not all—of those who go through these troubles are those who have not taken the entire course here,

who have not had the thorough grounding of our junior year, especially in biblical studies. I have also observed that the complaint is never made by graduates of our great northern universities, like Harvard, Yale, and Chicago. Such students have met all these questions in college and come to us all at sea. They are glad to find that we understand the whole situation and can lead them along till their feet stand on solid foundations. Nothing is more delightful than the sincere gratitude of these men.

Now let us face the matter squarely. You will be compelled to meet these new views some time and somewhere. Where and when can you meet them so well as in the seminary, where you have time to think and read, and where you are under the expert guidance of mature and out-and-out Christian men? Of course, the first instinct, when a new view is presented, is to refuse to think, to wave it aside, to stick your head in the sand like an ostrich, to turn your mind to other things. Why do we not let you do it? Why do we persist in annoying you with these problems, when it would be temporarily easier for you and very much pleasanter for us to follow the old beaten tracks? Because we are trying to make leaders out of you. If we were educating you to teach primary departments in the Sunday School or even grammar-school children, we might merely

review and classify what you already know. But we are sending you out to meet the real men, the leading educated men of your communities, graduates of our best colleges and universities. We are preparing you to look them squarely in the eyes, to meet them on their own level, to know what they are thinking in the back of their minds, to present truth in such a way as to lead them into the kingdom.

You cannot run away from these problems. You may say, "I will take a country pastorate," but you will find these problems there. Two or three nights ago I stepped into the kitchen of a small farmer and found the "Survey" lying on the kitchen-table. His wife had been reading it. You may say, "I will go South." But the most intelligent people in the South are discussing these things and reading the leading magazines. You may think to find refuge in the foreign field, but nowhere is Christianity subjected to so fierce a criticism as in India, China, and Japan. It would not be safe to try to escape even to Africa. Bishop Colenso went to Africa a rigid conservative, but some of the intelligent black men pointed out such discrepancies in the Old Testament which he had taught them to read, that the bishop was forced to think about them and became one of the great factors in Old Testament criticism, under the impulse of straight-thinking Africans. In fact, if

you have begun to think about these new views and are an honest man, you have an incurable disease. You will never be able to stop thinking or have any rest, till you come to conclusions with them.

And where can you come to conclusions better than in this institution? Here are the professors who have spent their time for years with these problems, getting at the facts, reading and weighing all the views, and coming out at last noble, strong Christian men, with wide outlook and firm in faith. Every one of them has a message definite, clear, and compelling, which they preach not only with confidence, but with joy unspeakable and full of glory. And they are ready and glad to tell you how they have come through the maze into the place of clearness and certainty.

But some of you may object that you do not like the conclusions of the professors altogether, that they do not come out where you start. Now, of course, the members of the faculty are not at one in all their detailed conclusions, but in the large sense they are very well agreed on the important positions concerning God, and Christ, and the revelation in the Scripture, and the way of salvation which we are to proclaim to men. They do not demand that you agree with them, but in these extremely complex and difficult matters they stand ready to show you at least one way of solving them, a way which

has given them as Christian men solid satisfaction and certainty. And we ask you to consider at least whether that way may not be feasible for you.

There is no doubt that you are right in the substance of truth for which you stand and for which our fathers stood, and there is every reason why you should passionately cling to it, but you ought to be willing to ask yourselves the question whether you are not concealing and imperiling the substance of truth by insisting upon an outworn form. The fact is that a vast deal of present theological debate is concerned with secondary philosophizings, with questions about the best presentations of truth and the most valid proofs for our religious ideas. These have too much beclouded matters far more important and primary. One of our great efforts here is to differentiate between the primary and the secondary, to put the first things first and to see clearly what really matters.

I hear a good deal about coming to the seminary to get a message or about losing one's message in the seminary. Those phrases strike me as very external. You cannot get a message from a book or even from a teacher. Your message must be your own living experience, so rich and full that you cannot but speak it to men. You can not preach unless you have something to give, unless you have in your own hearts so great a blessing, so overmastering a



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purpose, so beautiful a vision, that speak you must. If you have no message, you ought not to go into the ministry. If you can go into real estate or insurance with a good conscience, in the name of a dying world, do not fail to go and go now. This has always been my view of the matter. Some time since I was asked to go to Providence to talk to a Brown University student about his entering the ministry. He began to talk on a low plane, to make this and that objection. Finally to his vast surprise, I said, "Don't preach, if you can possibly help it." After his amazement was over, he seemed to feel greatly relieved, and I felt that I had done a good day's work in keeping out of the ministry a man whose heart was not in it. Only those whom God has called should preach. Only those to whom God has given a message should dare to speak for him.

F. L. A.

XIX

THE METHOD OF SPIRITUAL CERTAINTY

IT is singular that so many of the biographies of spiritually minded men should record, in varying phrases and incident, a common experience. It runs something like this: The man was torn between faith and doubt; he struggled for certainty, estimating the evidences for his belief, but still the touch upon his soul that transforms a probability into a certainty was wanting, until, worn by thought, he betook himself to prayer, or to the actual performance of some unwelcome task under the sense of duty, and in a moment he found his doubts vanish, and his soul saw the truth, in conviction of which he could never afterward be shaken. So uniform is this experience in the record of the inner life of spiritual men that it might justly be called their common characteristic. Certainly it does not come by reading or study or balance of probabilities, it comes as a revelation from on high to the soul that surrenders itself to God.

Today one of the crucial questions in religion is the seat of authority in spiritual things. The power

of ecclesiastical assumption and tradition has been indefinitely weakened. You can hardly engage in a serious conversation upon spiritual things without coming on this underlying pervasive difficulty of the modern mind, What is the final ground of certitude? In what are we ultimately to trust?

May it not be, however, that we are looking for something that God has not given men? Is it not possible that God has intended that the human soul shall not attain to a certainty in spiritual things except by absolute self-surrender to them? Jesus says, "Blessed are the pure in heart, for they shall see God," but, if the pure heart is the organ of spiritual vision, are we not, in seeking to see God with impure hearts, like men who complain that there is no clear vision, because their own eyes are clouded with cataracts? In other words, is certainty as to the spiritual things possible for those who have not taken the venture of faith? Is it reasonable to expect that God has furnished men with external demonstrations of the truth to take the place of the inner certainty that comes from yielding oneself to the truth that one has?

The desire for some external fallible authority to which we shall be forced to surrender, is, more largely than we often apprehend, the desire to gain the rewards of faith without walking in the ways of faith. It is always pertinent to ask him who is

lamenting the decline of external authority, whether he regrets it for himself or for others; whether he thinks the way to certainty is closed for himself, or a certain coercive power over the convictions of others has been taken away. If he seeks certainty for himself, the way is still open, not by appealing to any words of men, or any documents, but by personal surrender to the truth he has. If his regret is that in the weakening of external authority the claim of religion upon the life of men at large is impaired, it is proper to call his attention to the fact that when external authority was at its maximum Christianity was not more efficient or more spiritual than it is today.

God has so made men that spiritual certainty is only achieved through a spiritual process and experience. He has intentionally revealed the truths of religion in a form which is not capable of a mathematical demonstration. There is place for affection, moral impulse, and the venture of faith. Why should we hesitate to accept Paul's strong affirmation that "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; and he cannot know them because they are spiritually judged" (1 Cor. 2 : 14). This is not more sweeping than our Lord's assertion, "Except a man be born from above, he cannot see the kingdom of God." But the same voice said, "He

that followeth me shall not walk in the darkness,
but shall have the light of life" (John 8 : 12).

The problem that perplexes many a thinker is how
to gain the light of life without following Christ.

G. E. H.

XX

THE ROBUSTNESS OF FAITH

Mark 11 : 22

ROBUSTNESS is an unfailing test of Christian faith. There is nothing anemic about it. It does not seek shelter from the rough winds of life. Though it does not deliberately seek the hard husks which form the pessimist's chosen diet, neither does it favor the predigested food on which optimism thrives. It lives in the world as it actually is and has a healthy appetite for all the facts.

The pessimist has been described as one "with a selected past, a soiled today, and a spoiled tomorrow." Each count in this indictment is true. The past is distorted. In the mixed weave of human chronicles the pessimist sees only the black threads and deliberately or temperamentally ignores the white ones. He reads history with bilious prejudice. He is thereby unfitted either to know or to enjoy his own age; and as for the future, he takes counsel only of his fears and predilections and foresees little that is bright. This attitude undermines

his character, embitters his life, weakens his service. Pessimism is in essence lack of faith in God.

Shall we quickly conclude then that optimism is synonymous with faith? That is far from the truth. Optimism, though more cheerful than pessimism, falls into similar errors. It is equally one-sided. It prejudices past, present, and future as wilfully, though from a different angle. Availing ourselves again of the artful aid of apt alliteration, we may define the optimist as one with "a fabulous yesterday, a false today, and a fatuous tomorrow." He notices only white threads in history's pattern, he spends his days in a fool's paradise, and beholds the future through rosy lenses.

The man of faith is of sterner stuff. For him, God is the God of reality. The whole truth, so far as he can discover it, is the medium in which his soul touches God. All the strands, black, white, and gray, are noted that he may ascertain the pattern and cooperate with God in the weaving. As he thus serves, he becomes hopeful; and the source of his hope is not his temperament, not a catlike desire for a comfortable present, not a weakling's wish for an unruffled tomorrow, but a robust trust in the living God. Such a faith is r'looded. It is strong to bear the truth, to know all the facts, to endure unfulfilled expectations and deferred hopes. *Manet immota fides.* In all storms it holds on, in darkest

nights it sings. It is more moral than pessimism, more Christian than optimism.

The relation of the man of faith to past, present, and future is sturdy and virile. To him we may fitly apply Wordsworth's line, enlarging it to make it parallel to the definitions given above, and call him "a man of cheerful yesterdays, constructive to-days, and confident tomorrows."

W. B.

XXI

THE LIBERTY OF POWER

"The fruit of the Spirit is love" (Gal. 5 : 22).

FREEDOM is not, primarily, a matter of outward conditions. It is not a thing which can be bestowed upon others merely by arranging for them some favorable environment. Liberty is first of all a fact of the soul.

And from one point of view it is a matter of power. The relation of freedom and power in the various realms of life immediately comes to mind. We see it in finances, literature, armies, and mechanics.

Paul found in his experience under the law that, while he could meet the requirements of the law as to external matters, yet in the profounder activities he was impotent. In the matter of bringing purposes and feelings into such harmony with ideals that they would really function in life he found himself a bankrupt. The law was not a liberating but an enslaving force. "If there had been given a law which could make alive, then salvation would have been through the law"; but a set of rules and

regulations has no power. Its "inability" is just the characteristic of the law. A set of rules placed upon the heart is without power to cause that organ to function.

But Christ imparts power and thereby makes one free. The law says "Love," but it is only as the spirit of love is imparted that one finds the life-force from which love grows as a fruit. In the vitality of this living power there is freedom.

There are two descriptive phrases culled from two modern writers which state this feature of the Christian life.

The first is *moral creativity*. This expression describes God in action. He is moral creativity. The Christian experience is the inward realization of this moral creativity. "Work out your own salvation with fear and trembling, for it is God who is at work in you both to will and to do, for his good pleasure." "He who said, Let light shine, shone in our hearts." When this moral creativity is at work within, there is realized that power which is true liberty. Note the fruits of the Spirit: love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control. Is not this the very vocabulary of freedom? Truly, in regard to such there is no law. They are entirely outside the category of constraint. But the works of the flesh furnish us the vocabulary of bondage.

But moral creativity is more than the development of one's own personality. It means action upon others in which these creative forces operate to bring moral results in others. Paul says of his preaching in Thessalonica that it was in demonstration of spirit and power. The vital power of the Holy Spirit was working through him upon his hearers. There is no liberty which compares with this power of bringing things to pass in the moral life of another.

The second expression is *moral originality*. The Pharisees attempted to card-catalogue the whole area of man's activity. An ideal Pharisee was one who had mastered this index and was able to turn to it in any circumstance of life. But a life so reduced to precedents finds itself in bondage to the vain traditions of the fathers. The lament, "There is nothing new under the sun," came out of bondage; but the freeman of the gospel is always singing, "All things have become new."

The gospel is characterized by moral originality because it is a religion of power, of the Spirit. There can be no two Christians alike. One is not the copy of another, but each is a fresh creation. Each genuine Christian act is original. It was never done before, and it is never to be done again. Yet each Christian and each Christian act conforms to type. There are no two oak leaves alike.

and yet each one is an oak leaf. They are not made by a pattern, but are the product of inner forces.

The inexhaustible resources of God are at work in the Christian, and the fruit of that spirit is love. Each act of love is a fresh creation. It is never a copy of a model. In this moral originality is discovered the freedom which makes the Christian life fresh and strong, ever full of glad surprises, for it is participating in the inexhaustible resources of God's power.

It is this liberty of power we would bring to this world.

J. P. B.

XXII

THE SPIRIT OF EXPECTATION

"My soul, wait thou only upon God: for my expectation is from him" (Ps. 62 : 5).

EXPECTATION is the power and the joy of life. Man cannot confine himself, like the field-mouse, to the present. He lives also in the past, and especially in the future. As a forward-looking man, Paul said that we were saved by hope. There are many definitions of faith, but few are better than this—the spirit of expectancy. What do we desire and confidently expect? The real measure of a man is not his achievement but his aspiration. The expectation is the man.

Expectation must have an adequate basis, if it is not to be a fool's paradise. It is too noble a structure to rest on thin air. God is the true foundation of justifiable expectation. The most important question for any man is the nature of the Reality from which the world proceeds and which is bound to have the last word in human life. It is of no use to fight the Nature of Things. Our prospects in a universe without God are vividly expressed by Ber-

trand Russell: "Brief and powerless is man's life; on him and all his race the slow, sure doom falls pitiless and dark. Blind to good and evil, reckless of destruction, omnipotent matter rolls on its relentless way." There is not much basis for expectation here.

But if the Christian way of looking at things is true, and it is, expectation has ground on which to stand. There is a purposive, righteous, loving God in whom we live and move and have our being. He aims to make us sharers in his own glorious life, to establish an eternal fellowship of personalities. Nor is he mere ineffectual good intentions. He has adequate power, infinite resources. His character and his purpose are clearly manifest in Jesus. How can we fail to be expectant when we think of such a God? "We canna think better than God wull dae," said good Marget Howe of Drumtochty. "We cannot think better than God will do"—it was her way of saying that God is able to do exceedingly abundantly above all that we ask or even think.

Expectation is built also upon our active cooperation with God. It takes both God and man to bring things to pass in the moral world. If we fail to do our part, what right have we to expect anything desirable? God feeds the birds, but he does not throw the food into their nests. They must rise betimes and seek it. We must sow and water in order

that God may give the increase. The idler is always a pessimist, and the worker an optimist. To attempt great things for God and to expect great things from God are two things which always go together. It is a remarkable fact that the Christian workers who seek to save the most broken lives are the most radiant folks we have. Who ever saw a pessimistic Salvation Army lass? It was the arm-chair strategists at home who despaired of winning the war; the boys at the front, God bless them, never had a doubt of it. Our missionaries are a happy and expectant band. There is something about working with God which has the gladdening power of filling our hearts with hope.

The forms in which expectation finds expression are both social and personal. The psalms frequently voice a national hope even when the singular personal pronoun is used. In this very song the people are bidden to trust in God at all times. It never occurred to an Old Testament saint that he could find his highest good apart from the fellowship of a people of God. We cannot think of ourselves alone when we say that our expectation is from God.

I always associate this psalm with Allen Gardiner, the first missionary to Terra del Fuego. The natives were hostile, the land storm-swept. He died of starvation, having apparently accomplished

nothing. But upon the rock at whose base they found his body the words were written,

My soul, wait thou only upon God;
For my expectation is from him.

His trust was not misplaced, other workers took up the task. They effected such wonderful transformations that Charles Darwin, who once despaired of the Fuegians, expressed his profound surprise and became a regular contributor to the missionary society which had the work in charge. Allen Gardiner's expectation was not in vain, God answered his prayer.

Today the hearts of men are troubled by the lowering clouds of social unrest everywhere. Is our civilization to lapse into barbarism, as did the Græco-Roman? We have something which antiquity did not get in time—the sense of the value of man; in other words, we have love. We have Jesus, what he was, and what he stood for; Jesus, who lived and died for men. God has marvelously helped us in recent months. Germany was beaten from the inside as well as from the outside, beaten by spiritual as well as by physical forces. Already we catch glimpses of the sweep of the divine purpose—the establishment of democracy both political and economic, the organization of a league of nations as the visible political expression of a world-wide king-

dom of God. What we see in the sweat and agony of these times is not death-pangs but birth-pangs, a new and better order is at hand. Our expectation is from God, not an expectation which passively and wiccealy dreams and waits, but an expectation which toils with God and achieves.

There are also distinctively personal aspects of expectation. Every life has its special problems. The heart knoweth its own bitterness, and its own joy. No one is without desires, burdens, temptations, hopes. With what spirit are we meeting the challenge of life? To be discouraged is to be already beaten. We are to be of good cheer, Christ has overcome, and we may share his victory. Even death itself sets no limit to our expectation. We feel in ourselves the future life. It has already begun and it can never die.

R. M. V.

XXIII

JAMES RUSSELL LOWELL AND THE PREACHER

THE centennial of the birth of a great man affords a good occasion to review his contribution to the world. Lowell has been a great force in my life, and it is a pleasure to commend him to young ministers, and in so doing to pay back, in a sense, the debt I owe him. We have no time to appraise him as reformer and professor; as editor and literary critic; as an ambassador to England who accomplished permanent good by interpreting each country to the other; or even as a poet, *per se*. You and I will essay the easier task of considering him as prophet, the friend to whose words we turn for light and strength.

Lowell inspires us, for one thing, to a love of truth, to a devotion to it at all costs, and to a belief in its ultimate triumph. *Sub Pondere Crescit* is the title of an early sonnet, in which he writes that "The hope of Truth grows stronger, day by day," and the more surely the more it is hampered. Elsewhere, he says,

Truth only needs to be for once spoke out,
And there's such music in her, such strange rhythm,
As makes men's memories her joyous slaves.

And we are always made to feel that

To side with Truth is noble when we share her wretched
crust,
Ere her cause bring fame and profit, and 'tis prosperous to
be just.

Human freedom early became a passion with Lowell, and he struck heavy blows for the liberation of the black man. He disdained a coward.

**They are slaves who fear to speak
For the fallen and the weak.**

The wrongs of the laborer are on his heart. He sees Christ in the fallen, the friendless, and the outcast. That is the point of his most widely popular poem, "The Vision of Sir Launfal," and the same truth is driven home in "A Parable," in which Christ is represented as taking a low-browed, stunted artisan and a frail girl, setting them in the midst of his well-dressed worshipers, and saying, These are "the images ye have made of me." In "Beaver Brook," he looks forward to a time when the manual workers of the world will have leisure for the higher life. Their

Overplus of might,
Shall leap to music and to light.

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In that new childhood of the Earth
Life of itself shall dance and play,
Fresh blood in Time's shrunk veins make mirth,
And labor meet delight half-way.

His Americanism is of the most stalwart and idealistic type. He believed in the principles and mission of his native land with a lover's fidelity and passion.

Our country hath a gospel of her own
To preach and practise before all the world,—
The freedom and divinity of man,
The glorious claims of human brotherhood.

Internationalism was to him a fulfilment of this mission of America to the world.

That love for one, from which there doth not spring
Wide love for all, is but a worthless thing.

War must be superseded and Thor's worship ended.

A new law came when Christ came, and not blameless, as
before,
Can we, paying him our lip-tithes, give our lives and faiths
to Thor.

"Where is the true man's fatherland?" he asks in another place. Is it where truth is, where law is secure and freedom and justice prevail? That were too snug and smug. "Where liberty is *not*, there is my country," Thomas Paine had said; and Lowell endorsed the sentiment:

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Where'er a human heart doth wear
Joy's myrtle-wreath or sorrow's gyves,
Where'er a human spirit strives
After a life more true and fair,

Where'er a single slave doth pine,
Where'er one man may help another,—
Thank God for such a birthright, brother,—
That spot of earth is thine and mine!

There can be little doubt where our poet would take his stand in the new crisis that confronts Western civilization today.

Like all the prophet-poets of our English speech, Lowell meditated deeply on the great problems of life, on God, duty, and immortality. Life's bases rest "beyond the probe of chemic test." God makes his dwelling in men's hearts and declares his will today as on Sinai. "God is not dumb that he should speak no more." He is to be seen in the orderly processes of nature, in the great currents of history, and in the love of justice. "The universe is fire-proof, and it's safe to strike a match." Though God seems careless, yet crucified truth is stronger than enthroned wrong, and behind the shadow he stands, "keeping watch above his own." Because of God's nature, life will survive death, and the servant of God will find new opportunities "for love and pity and helpful deeds" beyond the grave. Recall that fine apostrophe of Lowell to Channing:

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Thou art not idle: in thy higher sphere
Thy spirit bends itself to loving tasks,
And strength to perfect what it dreamed of here
Is all the crown and glory that it asks.

Doubtless he would say that of all the true-hearted.

From these samples of Lowell's prophetic utterances let us learn the greatness of his message for us. He is always wholesome, always inspiring. To the preacher, he is immensely stimulating and suggestive. Single phrases drop like barbed seeds into the mind, there to germinate in due time and blossom into sermons. Make his collected poems your *vade mecum*. His comradeship will ennoble you and enrich your ministry.

W. B.

XXIV

HOW MEN SEE GOD

DID you ever have the experience of watching an audience when you could neither see nor hear the speaker who was addressing them? From the effects upon the faces and the attitudes of the people you knew what kind of speaker was on the platform. Perhaps you even conjectured what he was saying. Some of the greatest forces of the world never are actually seen by us, but from their effects we gain very accurate knowledge of them. The subtle Greeks make use of this idea that the great emotions cannot be directly described, but can be in part appreciated through the effects which they are seen to produce. The spectator of the Greek drama does not see the murder or deed of violence. The horror-stricken messenger brings the tidings upon the stage. His manner and that of the chorus reveal what has occurred more effectively than the corpse-strewn stage in Hamlet.

Vocal artists catch the lesson today. The skilled speaker or singer never tries to imitate the divine voice. To impersonate Deity is to make oneself

ridiculous. The artist puts into his tone the reverence which the voice of God would produce in his soul. The listeners do not hear the voice of God, but they feel its effect, and their souls are hushed in sympathetic awe.

The Scripture writers understand this principle of suggesting what is unseen. Turn to the sixth chapter of Isaiah. The prophet attempts no description of the Lord "high and lifted up." He tells what happens to the dazzling seraphs in the light of the majestic presence. They who would blind mortal eyes by their own brilliance hold their wings as shields from the blazing brightness, and even before we hear their words we are ready to join their cry of "Holy, holy, holy."

Ezekiel, who so loved minute detail, never attempts to describe God. He expends his power in depicting the setting for one who cannot be described. Ezekiel's living creatures gather into themselves all those ideas of divinity symbolized by the Babylonian sculptures with which the prophet was surrounded. The power of the ox, the speed of the eagle, the majesty of the lion, the intelligence of the man, all elicited the worship of the Babylonians. Ezekiel blends them all into one, and puts these composites as attendants upon the throne of his God. Read his first chapter and the tenth, and see how explicit is his portrayal of the living creatures, the

wheels and the eyes. But now, as we look higher, the prophet no longer dares describe what he sees. His language gains a mysterious hold upon us by its very vagueness. The picture depends on comparisons and resemblances. Above the creatures is the likeness of a firmament. This is like the terrible crystal. Above this likeness is the likeness of a throne, and on the likeness of a throne glows a form which seems to resemble the appearance of a man. Creatures and wheels may be described with photographic accuracy, but not the Person on the throne. We realize his greatness in proportion as we feel how he transcends the prophet's language. Only by the suggestion of similes can we conceive him.

Again, we turn to the fourth and fifth chapters of Revelation, with their reminiscences of Isaiah and Ezekiel. Here too there is One sitting on a throne. For splendor he is compared to precious stones throwing beauteous light, but our great impression of him comes from the effect he has upon those about him. The four living beings, typical of creation's highest powers, cannot cease from adoration. The gold-crowned elders leap from their thrones to throw their crowns at his feet, and to acknowledge that glory, honor, and power belong to him. Our eyes may not see that face, but our souls feel its power reflected from those bowed before it.

These three illustrations from Bible writers far apart in time and place bear witness to the potency of suggestion even beyond actual sight.

But we are concerned this morning with no mere literary criticism. Practically, the deepest truths about God are conveyed not by words, however skillfully used, but by the emotions transmitted through other personalities. Are we like the elders suggesting him who has mastered our lives?

It is said that the dying Baron Bunsen looked up at his wife bending over him and murmured, "In thy face I have seen the Eternal." What shall radiate from our faces to those who company with us through the years?

W. N. D.

XXV

DRAMATIC OR ARTISTIC EXEGESIS

Luke 15 : 1, 2, 11-32

TO most minds exegesis is synonymous with scientific exposition. Will not the phrase, dramatic or poetic exegesis, cause a smile?

Look, however, at this parable. How one-sided are our views of it. We miscall it "The Parable of the Prodigal Son." There is not one prodigal, but two; and there is no hint that the second repented. The first went into a "far country"; the second was "in the field." The first sinned by exuberance; the second by repression. The sinner by repression so crushes the elements of his being that repentance is rare. The parable was certainly spoken in condemnation of the elder brother. He stood for the scribes and Pharisees who were sneering at the publicans and sinners, while the younger brother represented the poor unfortunates who were drawing near to listen to the Master.

Observe the definite characterization of the two boys. Is there anything more dramatic in literature? Some men talk about the younger brother in

a way inconsistent with the spirit of his character, saying that when he got to the end of his rope he thought he would "go back to the old man," that he returned for purely selfish reasons. He came back, according to the record, to take the lowest place, even to become "a hired servant," the poorest kind of servant, and confessed his sin. Shall we overlook this? Can we be so lacking in dramatic imagination as to fail to see that to return, and acknowledge his sin, and face that elder brother was the hardest of all tasks?

Observe the elder brother. As he comes toward the house he hears music and dancing, and he calls a servant to know "what is up." Was the servant joyous, or did he sympathize with the elder brother? Did he tell him, "The scapegrace has come back"? No. He said, "Thy brother has come." Scientific exegesis may hardly touch this, but the whole spirit of the parable, true dramatic instinct gives us the true knowledge of the servant's character. The servant must be joyous because the spirit of the parable is to isolate, to emphasize the character of the elder brother.

The father acts the same toward both boys. One he met afar off, the other he went out and entreated. Here is the same loving father in each case. To the elder brother he used a tender Greek word "son," "my boy." Note the anger of the elder brother.

He speaks of his friends, but it is doubtful if he had any.

The contrasts are as fine as the composition of a Chinese screen. Notice the "begans": "Began to be in want," "began to be merry." Observe "This thy son," as if the elder brother sneeringly insinuated that he was a "chip off the old block." Could anything be more insulting? Note the father's tender but serious contrast, "This thy brother."

There are not only dramatic elements, dramatic contrasts between the two boys, but there is here a deeper, greater contrast. The father is not represented as a mere dramatic character but is in spirit epic. He stands for the heavenly Father. He stands above both boys with the infinite love, sublime tenderness, and dignity of God.

Then notice the pathetic close of the parable. Not a word as to the repentance of the elder brother. Not a word of his answer. The sublime close is a pause on the part of the Master, and we can imagine the look he gave, full of tenderness, with regret at the party of the scribes and Pharisees with their hoisted noses and sneering faces.

What a picture! How it lives in our hearts as a warning not only of the sin of the younger brother, of active rebellion and yielding to our lower natures, but of the danger of repressing the feelings of love for our unfortunate fellow beings.

To understand this greatest of all works of art demands artistic insight, demands dramatic instinct, demands that same spirit that looks at a picture and holds it in contemplation until the whole composition has so intensified our gaze as to give us a sublime impression.

A work of art must have unity or it is not art. It must not be judged by one little corner. There is danger of taking a text from one short clause. I heard a most eminent preacher speak upon this parable once, and he said that the elder brother did not apply to us. It does apply to us. It applies to every one of us. In each of our hearts are the two tendencies, the younger and the elder brother are both present there.

To appreciate it, therefore, we must feel it as a whole, apply it as a whole. In fact to understand all Scripture we need a synthetic, artistic, contemplative attitude of mind, an attitude which is not merely scientific but poetic and artistic.

Ought we not to remember that our education has been militarized, Germanized? Our biblical criticism is one-sided, analytic. It is often rejected by the ordinary Christian not because it is high, but because it is low, because it lacks the spirit of reverence. In fact, we have no higher criticism yet. When we do have it, it will not be merely scientific or analytic; it will be artistic and synthetic.

In the devout Christian there is a teachable spirit. Give us, it says, information. "The highest criticism," says Professor Dowden, "is appreciation." This, in fact, is its very aim. In all our education, our education as ministers, is not the great need to-day the artistic spirit? Have we not gone to seed about science? Everything must be scientific, a cold, hard, analytic array of facts. While we all need to know these facts, still we must necessarily clothe them in the spirit of feeling and sympathy. When science discards all other points of view as not worth while, when it forgets that art, science, and religion are sisters, it makes a fundamental mistake. If we take art from science we have only utilitarianism; if we take science from art, we have only sentimentality; religion taken from science leaves skepticism, science taken from religion leaves superstition, art taken from religion leaves the worship of the ugly. Are not the three inseparable in the realization of truths? Truth is not fully told till all of the three have fully spoken.

In the education of today is there not a great need of the artistic point of view? Do we not need this, not only in the study of literature and poetry, but in the study of the Bible? We have this treasure in earthen vessels, but it is a treasure. The vessel is earthen, imperfections are found in it, flaws are there, but they are of the vessel only.

Inspiration demands inspiration to appreciate it. Poetry and art appeal to the creative instincts of man. They are phases of inspiration. To appreciate art we must become artists for the moment. We must rise to the plane of the artist to appreciate inspiration of any kind. We ourselves must be humble, willing to be inspired.

Is not the artistic point of view, the contemplative attitude of mind, necessary for a true understanding of the Bible? It is so easy to look at only one little corner of any work of art, so easy to talk about the elder brother as if the father had given everything he had to him. Even if he had, it was a giving like the light of the sun, like the air. It is so easy to criticize this parable from cold economics. A great art critic once said, "The longer I live, the more I find that those things which I once thought were faults are qualities." Let us look at the parable as a whole, look at its marvelous unity, and we shall realize why it has taken such a hold upon the hearts of men in all ages.

To appreciate this parable, then, we find the artistic point of view absolutely necessary. Here we meet the art of the Master and find why it was necessary for him to use art on account of the hardness of the human heart; and here we find the most dramatic, the most epic of all poems, the sublimest of all artistic compositions. If we will contemplate

with our imaginations, our sympathies, our intuitions awake, it will create in us, as it has in millions of discouraged souls, the conception of God's relation to his erring children.

S. S. C.

XXVI

USING OUR WEALTH

WHENEVER a piece of careful scientific work puts at humanity's service a new agency, the question immediately rises, "Is this to be used for good or ill?" "Shall the new steel process build higher buildings and greater ships of commerce, or Krupp engines of destruction?" Similar questions are brought forward by territorial discoveries. A new country is opened; a new river is put on the map. Shall the Christian preacher or the liquor seller be first in the new area?

Apply this thought in another realm. In the last generation an enormous amount of careful scientific work was done in the study of the Bible. Shall devout men or skeptical critics be the ones to use what has been learned?

Take the much-discussed first two chapters of Genesis. What a vast amount of study has gone to pointing out differences between them. I am going to ask you this morning to give thanks with me for all the honest work that has gone to this task. How much richer is our thought of God for the differences of view-point!

First, there is an awe-inspiring picture of development and differentiation into a highly organized universe. Our minds are directed to stages in the process, but constantly we are reminded that back of every process and every step of progress was God. Now comes another picture. Forces and laws recede from view. Everything about us sings of life, life upspringing in response to the fostering mist, life coursing in the veins of man. A moment ago man was the climax of creative processes. Now we look at him not as detached and on a pedestal; but we see his truest glory when he finds a helper mated to him, when the love bond starts the human family and lays the foundation of all social progress. And greater than human love shines the divine love. God is the great social attraction of the universe.

I would not miss that first chapter, which calls my soul to enter into the temple and sit hushed and awed before the mighty Creator. Nor would I miss that second chapter, which tells me that it is God who bids me cherish my kindred and find in contact with my fellow beings my soul's truest glory.

Contradictory accounts? By no means. They both impress God on my thought, the Lord of the earth, the Lord of my life. Discrepant in details? Certainly. No truly great picture is ever a copy of another. Any lawyer will tell you that when two

witnesses testify as to the same fact, their evidence has more value if they do not agree too closely regarding details. Two great testimonies to God gain rather than lose if their varied view-points furnish different angles of vision by which the gaze may be directed to the one great truth.

Should we be afraid to see differences? Should I ask that you curtain all these chapel windows but one? Rather let me have the blending of all their rich tones, and still, like Goethe, let me struggle to lift my head for "*mehr Licht, mehr Licht*," "more light, more light."

W. N. D.

XXVII

THE ALLEGORIC SPIRIT OF THE BIBLE

Ecclesiastes 12 : 1-7

WHAT are "the keepers of the house" that "tremble"? The human hands. What "the strong men" that "bow themselves"? They are the knees or the lower limbs. What are the "grinders that cease"? The teeth. "Those that look out of the windows" that "shall be darkened" are the eyes. "The doors" "shut in the street" are the ears. "The almond tree," the white hair; "the pitcher at the fountain" and "the wheel broken at the cistern," the human blood. Some think Solomon knew of the circulation of the blood, but this does not necessarily follow from the passage, it is only a figurative suggestion of the fluids of the body.

Here is an allegoric description of old age. The allegoric spirit is one of the necessary poetic instincts of the human heart in all literature, but especially in Oriental literature or in that of the early ages.

A Japanese *hokku* is a purely allegoric poem, very

technical and formal. It consists of seventeen syllables in three lines. Two lines are suppressed and must be understood. If these are expressed, giving a more definite explanation of the meaning, it is called a *tanka*. Here is a *hokku* by Basho, the great Japanese poet:

An old pond,
And the sound of a frog leaping
Into the water.

Three different impressions of this are possible. First, the literal fact which might happen to any one passing by some lonely pond in the woods. Secondly, the impression this fact causes of solitude and loneliness. The silence seems more silent after the sudden "kerchug" of the frog.

Thirdly, to Basho, to the Japanese, it is an allegory of the transitory character of human ambitions, the passing away of human schemes into the eternal silence.

Mr. Fletcher says that this *hokku* means nothing to the Occidental mind. Is this true? Forty years ago a Japanese fellow student, now prominent in the life of his nation, one who has been head of several Japanese commissions, wrote in my notebook:

Four seas, all brothers,

without any explanation. It needed none even to my youthful ignorance. Around Japan it is a fact

there are four seas. This fact may make us feel the all-prevading, wide-extending ocean around the world. But it also meant, that he, an Oriental, and I, an Occidental, were brothers.

Modern higher critics and possibly the church for fifteen hundred years have disparaged the allegoric interpretation of the Bible. But can we realize and understand certain parts of the Scriptures without recognizing this allegoric spirit? It may be abused or carried too far; but as says Carlyle, "Everything has an index finger that points to something beyond itself." When we realize a great truth, a truth too profound to be expressed in words, we adopt a symbol which was defined by a great scholar as "the Infinite in the finite."

Recently a book has been published by a distinguished scholar, professing to give to ordinary students a better understanding of the Bible. Highly as I honor the author, the book has given me great pain. For example, he speaks of the book of Jonah and the whale, the sea-monster, as a grotesque piece of humor. Here is a lack of poetic insight, too common among critics, a failure to grasp the significance of one of the greatest allegories of the world. The whale was a symbol of the heathen world; Jonah, of the chosen people who were thrown into exile for failure to preach to the whole world that God is one, to carry to the world a message

they received not for themselves alone but for all mankind. Notice the fine poem (exilic poetry), which Jonah spoke in the whale's belly. Is this the poetry of the exile? But the Jews, worn after the return from the exile, sat down under their gourd and waited, expecting the rest of the world to be destroyed.

Notice at the close of the book the highest conception of Deity found in the Old Testament. Where else do we find that Jehovah spared a city on account of little children and "much cattle"?

Surely we feel like crying out with George Adam Smith, "O Lord, how long will thy church insist on taking thy poetry for prose!"

S. S. C.

XXVIII

THE FIRST DISCIPLES AND THE RESURRECTION

IN the book of Acts Luke represents the early Christians as looking at the resurrection of Jesus from a point of view very different from that commonly taken at the present time. They did not ignore the deductions to be drawn from it as to a future life and as to our Lord's divinity, but quite a different conception was primary in their thoughts of the resurrection.

Peter brought out the ruling idea of the first disciples as to the resurrection in his explanation to the Sanhedrin of the healing of the lame man at the Beautiful Gate. He said, "Be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even in him doth this man stand here before you whole." In other words, through the resurrection Jesus Christ continued to be an active personality in human concerns. The risen and living Jesus restored the paralytic. "In him doth this man stand here before you

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whole." To the first disciples the chief value of the resurrection did not consist in the evidences that it afforded to other truths. It was something vastly more vital than a link in a chain of logic. What fastened their attention was the fact that the resurrection meant that Jesus was still alive. The resurrection gave them not so much an argument as a fact—the fact of the living Christ.

And this natural, unsophisticated way of looking at our Lord's resurrection is one that is full of large suggestions to us at this Eastertime. The essential nature of Christianity itself is involved in it, for Christ is not expressed in a series of propositions, no matter how sublime or inspiring they may be, nor do we embrace Christianity by assenting to these propositions. The religion of Christ consists primarily in the relation of a human soul to a Person. When Jesus was on earth he said: "Come unto me"; "Follow me"; "Abide in me." Those commandments were not simply for the Hebrews of Judea and Galilee during those short years of the first half of the first century. They are perpetual calls, opening perpetual privileges, because he who spoke them then is still living and speaks them to us, inviting us to the fellowship that he offered to the first disciples.

When Paul said that if Christ was not raised from the dead, "your faith is in vain, ye are yet in

your sins," a profounder thought was in his mind than that a denial of the resurrection would invalidate an evidence to faith. What he meant was that if Christ is not alive through the resurrection, faith has no object; we are yet in our sins because the tie of personal fellowship with Christ that emancipates from sin has no real existence; there is no present, active, living Jesus between whom and ourselves there exists this vital fellowship. If Christ is not risen, Paul cannot say, "There is now no condemnation to them that are in Jesus"; he cannot say, "Christ in you the hope of glory," for there is no actually living Christ with whom we may sustain this relation, or who may sustain this relation to us.

You get another aspect of this truth when you reflect that it is just this truth of the living Christ that separates Christianity from every other religious faith. The primary distinction of Christianity is not that it has the resurrection of Jesus as evidence for the truth of its doctrines, valuable as that evidence is. The primary distinction of Christianity is that it makes so much of a relationship to a Person—so much that if he is dead, the heart and vital principle of the religion is taken away. Every other religious faith elaborates its theories of human life and God, and urges man to guide his life by these theories. They do not bring

new elements into the problem. That is exactly what Christianity does. The profound difference between it and every other faith is Christ, and not Christ as a mere teacher, or as a sacrifice for sin alone, but Christ as a Person with whom each believer may enter into such intimate fellowship that he shares the destiny and glory of Christ. The first disciples had this fellowship in the flesh for a few months. We delight to trace the impress of Christ upon them, and to study their spiritual reactions under his influence. The resurrection of the Lord makes these experiences possible for every man.

This view of the teaching of the resurrection will profoundly influence our attitude toward the New Testament. The Christ of history gives us the basis of understanding the present Christ of Christian experience. When a friend has departed to a distant land, we know what manner of man he is now because we know what he was a week, or a month, or a year ago. We know how Christ thinks and feels now, what are his purposes, standards, and ideals, because of what he said and did upon earth. We know him as we know an absent friend. Our past acquaintance is the basis of our present knowledge. You never get the best of the New Testament, you never penetrate into its heart, until its pages are flooded with the Easter light, and you meditate

upon it and let its words sink into your heart as revelations of the mind and temper of the soul's Lord and Lover.

The claim is often made that the resurrection of Jesus is a proof all men are immortal. It would not be altogether easy to trace the logic of this inference. We can never be sure that we shall rise from the grave because Jesus did, for we cannot be sure that it was not the divine element in him that effected the resurrection. The more you emphasize the deity of Jesus, the weaker the inference. Only a thoroughgoing Unitarian can find much force in the argument that we shall rise from the dead because Christ rose. We need to shift our point of view a little and to introduce another factor to get the force of the resurrection argument for immortality. Jesus expressed it in a sentence when he said, "Because I live, ye shall live also." The living Christ is a pledge of our life because we share his destiny. His union with man and man's union with him is the solid ground for believing in the immortal life.

We are not devoted to Christ simply as a beautiful memory. We sustain the most intimate relation to a living Person. He is now thinking of us, guiding us, revealing his will to us, and giving us assurance of his love. No earthly analogy of the relation of brothers, or of a parent and child, or of husband

and wife, portrays the vital unity between the Lord and his disciple. The disciple is a living branch of the living vine. And the resurrection reveals to us his eternal life in which we shall share. "Because I live, ye shall live also."

G. E. H.

XXIX

THE INEVITABLE IMMORTALITY

NO nation or race has a monopoly of the belief in an immortal life. Different races have different paths to reach their beliefs, and the contents of the beliefs vary not a little. Reflection upon the basis for the Hebrew and Christian belief should furnish a stimulus for the devotional life. This basis may be a surprise to some; for much that is preached today as the belief in immortality is hardly more than the Greek speculation as to the persistence of personality. The essence of this thought is that man is of such an inherent character that death cannot end his activities.

The Hebrew, however, based his belief, not on the nature of man, but on the nature of God. He did not philosophize as to man's inevitable immortality, but he did affirm that the man beloved of God could not be separated even by death from the God who loved him. Amos states some of the foundations for this conviction. He declares that man can nowhere find a place of escape from God. It matters

not whether he take refuge in heaven, in the great deep, or in Sheol, the abode of the dead. These are all alike accessible to God. Amos did not state the inference that if Sheol has no shelter for a fugitive, it can be no prison for a saint. Had he followed through his logic, he would have said, "God can take either of them, even from Sheol."

A psalmist felt and expressed this implication of the words of Amos. Confident of God's love, he sang, "Thou wilt not leave my soul in Sheol, nor let thy beloved see corruption." His reliance is not on human nature, but on the dependable love of the omnipotent God.

This reliance was in the heart of the strenuous poet from Tarsus when he wrote, "I am convinced that neither death, nor life, . . . nor anything else that is created, has the power to sunder us from the love of God, which is in Christ Jesus our Lord." It is the Hebrew Christian, Paul, who utters this creed and hope. It is Paul expounding the Hebrew and Christian faith to speculative Greeks who pens the fifteenth chapter of First Corinthians. There he adapts his thought more to Greek philosophy. That is the reason why many of us find that chapter so cold and stately in the funeral service. On the other hand, we all pity the man whose pulses beat no faster when he reads the last verses of Romans eight.

Let us, then, like the Hebrew, base our hope on the solid foundation of the unchanging love of the all-powerful God rather than on an intellectual conclusion as to the persistence of human characteristics. Let us trust our hearts more than our heads. By the heart's pathway we shall enter into the assurances given by Jesus our Lord. He was the consummate expression of the divine love. He said, "Because I live, ye shall live also." Note how in the fourteenth chapter of John this promise is associated with words as to the love of the Father. It was not by a new disclosure of the possibilities of humanity, but by living out his Father's love that Jesus "brought life and immortality to light."

W. N. D.

XXX

THE WORLD'S TRIBUTE TO WORTH

Mark 1 : 1-5; 2 Kings 5 : 8, 9, 15

THERE is a frequently repeated statement which one comes across in his reading every now and then, to the effect that the superior person cannot be hidden for long; and that if he but make a better mouse-trap than his neighbors, though he live in the wilderness, the world will make a beaten track to his door. The statement is generally attributed to Emerson, falsely, I think, for diligent search has failed to find it in his pages. Yet the truth therein expressed needs not an eminent name as sponsor. It can stand on its own merits. It is an expression of the ready tribute paid by mankind to worth.

The statement finds many corroborations. For instance, there lived until recently in a little New England town a lawyer of such wide knowledge of law and such keen mental powers that he was consulted by his brethren of the bar far and wide. It is said that there has not been an important law case in forty years in which his services, on one

side or the other, have not been retained. Neither the capital of the State nor its largest city could entice him to hang out his shingle there. He remained in the humble village of his birth, and "the world made a beaten track to his door."

The same is true in other professions. I have a friend who is a "consulting" engineer. He does not construct buildings, bridges, viaducts, and dams; he does not even draw the plans. He is the one whom these others consult: for he has preeminent skill in envisaging the whole problem. In like manner there are consulting physicians to whom ordinary practitioners go for light on their cases of special perplexity or novelty.

The tribute paid by the public to favorite authors is hearty and handsome. To be sure, "best sellers" do not always become classics. The taste of the hour may be whimsical and erratic. Yet in any case the tribute is sincere while it lasts. A century ago, a new novel by Scott was always the sensation of the literary world. We can sympathize with the old Englishwoman who came breathlessly into the bookseller's shop, exclaiming, "Give me 'Peveril of the Peak' and two candles, quick!"

How is it in the gospel ministry? Is merit recognized? Does the world make "a beaten track" to the door of the most spiritual? and pay its quickest tribute to the most Christlike? The very opposite

sometimes seems the case. The man of showy gifts attracts the crowd, and the self-advertiser gets space in the papers. Yet in the long run, merit wins. John the Baptist would not go to Jerusalem; but Jerusalem and all Judea made a "beaten track" into the wilderness to see and hear that fiery reformer. To a peasant's house was the haughty Naaman with his princely retinue compelled to go, for there alone could he find a cure. How satisfyingly rings in our ears that word which Elisha sent to the King of Israel, "Let Naaman come now to me, and he shall know that there is a prophet in Israel!" Good!

Recognition of superiority need not be immediate. The truly great can afford to wait. The verdict of history will set values in true perspective. In retrospect we can see men like George Herbert, Charles Kingsley, and John Fawcett, though they spent their lives in tiny parishes, exert an ever-widening influence for good. Such places as Bemerton and Eversley become shrines for religious pilgrims, and the church universal sings "Blest be the tie that binds" as a perpetual though often unconscious tribute to the faithful pastor whom the emoluments of London could not allure from his devoted people.

Brethren, learn to be patient. Take time for growth in grace and in knowledge. Nurture your

prophetic gift. Dare to be original. Scorn an easy and cheap success. Rejoice "in work done squarely and unwasted days." Along such lines one accomplishes most for the kingdom of God on earth. For it is eternally true, as Lowell says, "Still at the prophets' feet the nations sit"; and Emerson is right,

One accent of the Holy Ghost
A heedless world hath never lost.

W. B.

XXXI

THE PLACE OF JESUS IN MODERN LIFE

"And he closed the book, and gave it back to the attendant, and sat down: and the eyes of all in the synagogue were fastened on him" (Luke 4 : 20).

ON "him"—it is upon the last word of the sentence that we place the emphasis at this time. Jesus had returned to Nazareth, and on the Sabbath he spoke in the synagogue. His fellow townsmen were there to hear him. They were intensely interested in one of their own number who had become a prophet and had attracted large notice elsewhere. Jesus was the center of attention as they waited for his words. All eyes were intently fixed upon him.

In that scene we have suggested the true relation of Jesus to our ecclesiastical institutions. The eyes of the people were not directed primarily toward the synagogue, or, as we would say, to the church. There can be no doubt of the importance of the church. The people were brought face to face with Jesus in a building erected by the church and dedicated to its purposes. We have little sympathy with

much of the present disparagement of the church. Occasionally we hear of assemblages who hiss the church and cheer Jesus. The very fact that they know enough about Jesus to cheer him, they owe to the church, whatever its faults. Great, however, as is our obligation to the church, our eyes are not fixed upon it but upon Jesus. The church makes Jesus known to us; it is instrumental, he is final.

Nor were the eyes of the people focused on the book. We owe much to the Bible; to the Old Testament as Jesus' Bible, to the New Testament most of all. Jesus found his text, his essential message, in the words of the prophet concerning the Servant of the Lord who had been anointed to preach good tidings, to proclaim the very jubilee of the new order of things. Jesus himself had nourished his spirit upon the writings of the prophets. But when he sat down and gave the book to the attendant, the eyes of the people did not follow the book, they were fastened on *him*.

Here we see the value of the Scriptures relative to Jesus. Once he said that the Jews searched the Scriptures because they thought to find eternal life in them. He added, "they testify of me." Eternal life can be kindled only by a divine personality, the book at most is a path by which we come to such a personality. The Bible does not create the facts of history or of the spiritual order, it bears witness

to them. Apart from it, indeed, our knowledge of the historic Jesus would be dim. It must ever remain the unique and imperishable book because it does tell us about Jesus. But our eyes are not upon the book which the attendant carries away, they are fastened upon him with whom the book acquaints us.

Shall we add that the eyes of the people were not directed to creedal statements about Jesus? The folks at Nazareth in a crude way had their theories concerning him. They recognized the words of grace which fell from his lips, but they could not free themselves from what seemed to be involved in the fact that he was the carpenter's son. Since that day how vast has been the speculation about Jesus. Much of it has value, he is a blank to us apart from our appreciations of his spiritual significance. The first disciples used their great religious word and said that he was the "Messiah." The Greeks, on their part, applied to him their supreme word, the "Logos." We have the same Jesus, and he means to us what he meant to believers through the centuries. We think of him as the supreme Personality. But he is greater than all our theories; we look beyond them to Jesus himself.

The certainties of faith concerning Jesus must come to us as they did to the first disciples, by first-hand acquaintance with the real historic Jesus.

Only after months of fellowship with himself did Jesus ask the disciples, "Who say ye that I am?" Actual acquaintance came first, spiritual valuation afterward. We fix our eyes upon Jesus, not upon what men have said about him, and he calls forth our faith and devotion.

I am talking in this way about Jesus because I believe that men are turning to him today, and ought to turn to him, with a new directness of attention. The philosophy which ripened into the bitter fruit of the great war is a background against which the gospel of Jesus shines with a new luster. Nietzsche's doctrine of pitiless force shows us the one logical alternative to Jesus' gospel of love. Prussian militarism has been proved an unworkable theory of life. Mutual aid and not ruthless struggle is the secret of progress. The one resplendent, dynamic, victorious figure who has come out of the war is Jesus.

As an expression of the centrality which Jesus holds in current thought we note a recent editorial in "The Nation" (December 21, 1918), one of our foremost critical journals, not especially friendly in past years to traditional Christianity: "Our great adventure of the past years, its outcome, our motives and methods and expectations, must, finally, beyond even the 'verdict of history' which is the last hope of the statesman-politician, be submitted

to the verdict of Jesus and meet the measure of his gospel. . . The collective experience of the race has shown that the physical order of the universe is as Newton said it was. His guidance is trustworthy. Those who accept it go right, and those who refuse it go wrong, and sooner or later come to grief. Collective experience has shown, too, that the moral order of the universe is as Jesus said, and that the way to keep safely and successfully with it is the way he indicated."

The hour has come for us as ministers to present Jesus in a more direct way to the world. We may well put aside for a time, perhaps forever, many of our exegetical subtleties and philosophical disquisitions; our day needs in a supreme way the spirit and message of Jesus. If he can somehow stand before the eyes of men, not our theories about him but he himself, we may hope that faith and love and loyalty will spontaneously rise in their hearts.

R. M. V.

XXXII

RIGHTEOUS INDIGNATION AGAINST SOCIAL SIN

THERE are times when we are moved to indignation by personal injury. We feel keenly the affront to our self-respect, and it is second nature to strike back at the one who has wronged us. It is at such times as these that we like to recall that Jesus was very angry on occasion, or we fortify our feelings by rolling under our tongues the invective of an imprecatory psalm. At the same time we have an uncomfortable feeling that it is not Christian to get angry, and we wonder if after all there is such a thing as righteous indignation.

The key to a correct understanding of this matter is to be found in the motive that governs our spiritual reaction. What made me angry? Was it because I had been insulted? Were my interests abused? That is one thing. Or was it because I resented a wrong done to another, a violation of the law of God with regard to human obligation? That is quite another thing. Most of us react to personal

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outrage most hotly, while we can remain little disturbed by the sufferings of others.

It was not so with Jesus. He endured with meekness the insults that were hurled upon him, but he burned with a white heat when he saw human beings wronged. When he drove the money-changers from the temple, it was not because they had hurt him directly, but because they were desecrating the courts of Jehovah, because they were a gang of thieves, grafters, brokers, as scandalous as John Tetzel and his indulgence-sellers in sixteenth-century Saxony. When Jesus denounced the Jewish scribes and Pharisees, it was not because they were hounding him, but because he saw in them the enemies of his people, men of the church and the world who stood in the way of the kingdom of personal and social righteousness that he had come to establish. They were enemies of the public good.

If we would be Christlike we ought to react against social sin as he did, but to restrain our indignation over personal wrong. The world has seen many social reforms since Jesus lived, but there are grievous sins that still afflict the social body.

There is the sin against childhood. Sometimes this seems to be the unpardonable sin. Because society, yes, because Christians have been too complacent, children are born into poverty, handicapped from the start by a weak body, and condemned to

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grow up half-nourished and in an environment that is a curse to the body and almost sure ruin to the soul. And as if that were not enough, thousands of children have been put to work before their time and exploited by heartless greed. It was against child abuse that Jesus reacted when he declared that whosoever wronged one of God's little ones, it were better that a millstone were hung about his neck, and he were drowned in the midst of the sea. Do you react like that?

There is the sin of oppression in industry. Read the long and dreary tale of slavery and serfdom and industrial bondage to the machine, and feel the reaction. Comprehend the soulless greed that has too often forced the helpless wage-earner to toil long hours under unnecessarily hard conditions, and then not earn a wage large enough to keep a family above want. Think of these things, and ask yourselves if the church has any summons to grapple with social problems.

And there is the sin of selfish war. The nation, like the individual and the corporation, has been selfishly greedy. How often it has trampled upon the rights of weaker nations, and suppressed the aspirations for liberty that have stirred beneath the surface. And when there seemed good prospect of gain, the war-god has been invoked that he might bless the effort.

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Against this last affront to international peace and justice our hearts have blazed with indignation. Our minds are ripe for a new international order, and we have a growing faith that international salvation is on the way. In industrial circles a new spirit is abroad, and attempts are being made to reach industrial peace and justice. Congress is trying to find a way to save the children from unjust oppression, and at the same time to keep the letter of the law. But social sin is not yet overcome. Till then let us not rest in apathy. We can afford to smile at the blows that smite us, but let us, like our Master, charge with flame and flail the sinners against the social commonwealth of God.

H. K. R.

XXXIII

THE IRREPRESSIBLE CONFLICT

THE parable of the Good Samaritan is a photograph in miniature of the great war. The attacking party is there, militant and ruthless; the victim lies robbed and bleeding by the roadside. Could Germany and Belgium be impersonated better than that? As the priest and Levite passed by, so the neutrals kept out of the encounter, including the United States during the first part of the war. At last, like the Good Samaritan, America, awakened to her duty, came with efficient aid to the suffering victim.

The story of the Good Samaritan discloses in the personal realm two irreconcilable principles, which the war has revealed on a national scale. One is the exercise of might to gain a selfish advantage, the other is the practice of mercy for another's welfare. The one meditates ruin, the other fosters reconstruction. We are familiar enough with the results of these principles and policies in the war that is coming to a close. But the working of these principles runs through all life. Community life has its

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destroyers who debauch individuals and vitiate the local atmosphere, and it has its social builders whose positive influence is felt in a constructive way through school and church and club. Business life includes men who fatten on the misfortunes of others, and it has men of another sort who come to the help of the unfortunate, and can be counted on to further every good cause. The same conflicting principles are at work in industry. There are forces that make for distrust and unrest—the forces moved by the spirit of might, and there are opposing forces that make for conciliation and harmony—the forces inspired by the spirit of comity and fair play. These two principles are at war in every one of us. We are part pagan and part Christian. What shall be the goal of our endeavor, if we would become altogether Christian? It is none other than a continual cultivation of the spirit of good will, and the habitual expression of that good will in service.

This was the mainspring of the life of Jesus. Why did he distress himself to cure the bodily ills of sufferers in Galilee and Judea? Why did he bother himself after an all-day rural conference with seeing that the people in attendance had a collation before they scattered for the night? Why did he turn from the absorbing spiritual interests of the Passover meal in the upper room, when those gathered there might come into such intimate fellow-

ship with God and with one another, to wash the disciples' feet? All his conduct is explained by his conviction that the spirit of good will and service was the essential thing about the Christian religion. His very superiority over his disciples compelled him to become their servant. *Noblesse oblige*. Thus Jesus became the Master of human hearts, and the miracle repeats itself in every age.

Now there are two conclusions that force themselves upon us. The first is that this is the only road to mastery for the nations. National pride and ambition call for national aggrandizement. But the mastery of the future does not lie that way. England found long ago that an empire to be secure must be maintained, not by ruling selfishly, but by serving the interests of the colonies. Germany found more recently that world mastery could not be won on the principle of force. Today the American President is winning place and prestige for America in world affairs because he stands for the principle of mutual service for the common good.

The second conclusion is that this is the only road to eternal life for the individual. We talk about eternal life as the gift of God, and it is, but in a certain sense we win it. Eternal life lies along the road of spiritual progress, where good will is on the signboard and service is the law of the road. We must move along that highway to life's goal. Nico-

demus learned from Jesus that eternal life was not an abstruse thing of creeds and theologies. The inquisitive lawyer found that it was not a literal observance of a law. Rather is it the product of the principle that we call righteousness, cherished as a motive in the heart, and practised as opportunity offers along the way.

Eternal life is not a thing to be measured in terms of time and space. It is a venture in chivalry. Its essence is a spiritual elixir that wells up as from a hidden spring, a fountain of youth that keeps us forever young and noble.

H. K. R.

PART II

ADDRESSES

**Delivered at the Conference of The Baptist Leaders of
New England at The Newton Theological
Institution, March 17-19, 1919**

I

OUR SPIRITUAL RESOURCES IN JESUS

I DO not come before you with an academic discussion, but with a spiritual purpose. If I say anything which cuts deep, remember that I am preaching to myself as much as to you. God grant then we may all learn of Jesus this afternoon.

The greatest of our spiritual resources is Jesus, and, if I may be pardoned for saying it, a comparatively unused resource. Our people are not well acquainted even with the external life of Jesus. To be sure from most pulpits, but not from all, they frequently hear his name, as a sort of motto, slogan, or motive to action, and they have a general knowledge of the account of his birth, his baptism, his death, and his resurrection; but very few could give an intelligent and moderately detailed account of his character, career, or teachings. The reason for this state of things is that not many of the *preachers* could do it. The reason of the ignorance of many preachers is that, while in the Acts we have one plain account of Paul and his missionary work, the history of Jesus is contained in four Gospels, whose

order and points of view are quite different, giving at first a confused and confusing impression. It takes time and labor for the pastor to get clear ideas about Jesus, and this time and labor comparatively few are disposed to expend, because they either lack diligence or think the matter unimportant. The result is, especially in these days when Bible reading is going out of fashion even for some ministers, that Jesus grows dim and shadowy, and easily passes into the realm of myth and legend. More and more we lose the spiritual impact of his personality and his living words, and in losing it, we lose, to say the least, one of the most important elements in a vital Christianity. So far has this gone that here is a field fresh and interesting to our generation, and those pastors who are cultivating it by preaching and teaching Jesus, are reaping rich harvests.

It is my purpose to speak to you this afternoon about Jesus. The theme is so great and many-sided that in this brief hour we can take but one viewpoint. We might speak of the glorified Saviour, exalted to the right hand of God, ruling and regenerating the world by his Spirit. We might sketch the story of his life in Palestine. We might present him as the great example or the great teacher. We might seek the deeper meanings of the Cross or of the Resurrection. Any of these topics would be fruitful, but we propose to ourselves another aspect

of Jesus, his own spiritual experience. We intend then to apply it to our case and by this application to prove to you the value of the experience of Jesus as a spiritual resource. We are his disciples, and he bade us learn of him. His first exhortation and well nigh his last was, *Follow me*. The simplest and one of the most pregnant conceptions of Christianity is that to be a Christian is to be a follower of Jesus, and that not in any external way of mere imitation, but by becoming so united with him in purpose and spirit that we shall live his life over again, and in deepest reality share his experiences. This is one of the ideas always at the back of Paul's mind. We are crucified with him, die with him, are buried with him, rise with him. Not because we try to, but because, if our wills and hearts and lives are truly one with his, we cannot but work out essentially the same experience. He marked out broadly the spiritual path which all who bear the cross must tread, just because they are cross-bearers. "Always," says Paul, "bearing about in the body the dying of the Lord Jesus, that the life"—the resurrection-life—"also of Jesus may be manifested in our body." The great apostle illustrates this fact, that the experiences of Jesus will be the experiences of his followers in principle, by the incidents of the latter days of Jesus on earth. Is it not legitimate to extend the comparison and find in all the capital

experiences of the career of Jesus the program of the spiritual life?

Of course in the time at our disposal, we can explore superficially only a very few of these experiences of Jesus; indeed we shall confine ourselves to three: First, his fundamental experience of God out of which grew his call; second, his experience of temptation; and third, his experience in his work, out of which grew the conviction that he must die.

I. HIS EXPERIENCE OF GOD

Jesus never could remember the time when he did not know God. God was the very center of his life and thought. Jesus was absolutely sure of him. Never a doubt about him ever flitted across his mind. All nature sang of God to him, and he saw his Father's hand in each event of life. He found his thought, his feeling, his will one with God's. There was a deep understanding between them, which no incident or accident ever disturbed. So he lived in daily communion with his Father, and this communion was the sunshine of his soul, the very life of his inmost spirit, his abiding joy.

But he found himself in a world which had no such experience, a world of sin, selfishness, lust, pride, anxiety, sorrow, disaster, and death. This stirred his Saviour heart. He was filled with com-

passion for men, for they were scattered and distressed as sheep that had no shepherd. He knew that all their sin and misery would vanish if they could only live like him in the sunshine of his Father's face, and he longed to bring them into the blessing which irradiated his life with purity, peace, and joy. And this was his call, a call from above. This was his great work. It was perfectly simple, perfectly plain, though difficult in the extreme. All he had to do was to bring men into the same communion with God which he enjoyed. His whole business was to give himself, to impart to others his own experience. This was salvation, and he was Saviour, for he found in himself the spiritual resources to do a Saviour's work. Character and experience were at the bottom of his high vocation.

Brethren, how deep and heart-searching is the lesson! To be sure, we are sinners, and certainly we shall never enter so deeply into communion with the Father as Jesus did. But if we have had the gracious and exceedingly precious experience of the forgiveness of sins, we too in Jesus have had access to the Father, and know Jesus' peace and Jesus' joy, yet with an element of humble gratitude for undeserved grace which Jesus and the angels never knew. And so we get the new life, which is Jesus' life, the life in God and communion with him. We find ourselves one with Jesus in spirit, in purity, in

purpose, in hope, bound up in the bundle of life with him and with the Father, who are one.

It is only on the basis of such an experience that we have any right to preach. Without it, preachers have no function, they have nothing to give, they have only second-hand news to tell. I deeply sympathize with doubters in this age, and I have been a doubter myself, but doubters cannot preach the gospel. Doubt cannot awaken conviction or confidence, or bring men to decision. Only those who *know* salvation by personal inner experience can preach salvation as it ought to be preached with thankful hearts and glowing faces, and joy and wonder in the tone. Only such men have a temperature high enough to bring souls to the fusing-point of metamorphosis. We have no right to think that God has called us to be, under Christ, saviors of men, unless we find in ourselves the resources of salvation. And if we do have this experience, whether laymen or ministers, we cannot but tell it to others. In true preaching there is something instinctive and spontaneous. Salvation is so good that we want all men to share it with us. To keep still would be the most cruel selfishness, unworthy of a man, let alone of a Christian. As in Jesus' case, character and experience must stand behind our vocation, indeed must constitute it. What we are must be the root of what we preach. And unless that root

is living, vigorous, and full of power, our preaching will be idle words. Like Jesus, all we have to give is ourselves; let us be careful that it is something rich and attractive, something really worth getting.

But some one may say, our best is pretty poor. We should strive to give men, not our experience, but that of Jesus. We must lead them to him in whom all fulness dwells. That to be sure is the true objective, but how can we lead men to Christ? Only as they see Christ in us; and they will see Christ in us, only in so far as he truly dwells in us and shines in our conduct. There is something to deprecate, it seems to me, in the seeming humility which looks on our experience of grace as a pretty poor thing. That comes close to saying that the divine salvation is a pretty poor thing. Paul did not speak that way. He did not and could not boast of himself, but he did boast of what Christ had done in him and for him. It was the unspeakable gift, God had shined in his heart to give the light of the knowledge of the glory of God. It was indeed contained in an earthen vessel, but was itself a heavenly treasure, precious beyond comparison. He speaks of it as the riches of grace, as an energy for new life to be likened only to the divine power which raised Jesus from the dead. If we profess only a little salvation, we proclaim to men that we have only a little Saviour. But if the confidence, peace,

joy, and triumph of our lives show the working of the Spirit of God in us, we shall be living epistles, known and read of all men. Think of it, brethren, every time we enter a home, we may be a letter from God right to the hearts of those who dwell there.

This false humility which underlies the idea that we are pretty poor examples of our religion is due principally to the resurgence of the doctrine that we must save ourselves, and that any boasting of the greatness of our salvation is a glorifying of ourselves. Of course too, we should say in passing that if we are saving ourselves, it is doubtless pretty poor business, and we have, as a matter of fact, a pretty poor savior. But this is not the New Testament teaching. While it does recognize human cooperation, its whole emphasis is on the fact that salvation is of God, is his free gift, working in us repentance, faith, and every grace, an unmerited and undeserved favor, and that when we rejoice in it, we praise not ourselves, the unworthy recipients, but the gracious Giver. Only this conception can restore to us a real religion, which praises God with gratitude and joy all the day long, and is enthusiastic enough to propagate itself. So we repeat that we are the body of Christ through which he acts in the world, that men must see Christ in us, before we can lead them to Christ. We must be saved before we can be saviors. We are not sign-posts, pointing in a direc-

tion we have never gone, but trolley-cars to take men to the central power-station which is energizing us, and without that energy we are stalled.

II. THE TEMPTATION

Jesus was now convinced that he was the Messiah, that he was God's special representative sent to bring salvation to men, and that his work as Saviour was to give men himself, his inner experience of communion with God and the purity, peace, and joy that came from it. But how was the carpenter's son to manage it? How should he begin? What should he do? On what principles should he proceed? If we have been floating along without even having put such questions squarely to ourselves, if we have never had time to come to a deliberate decision as to ways and means, it might be well for us to spend six weeks alone and in prayer, as Jesus did. And if we did so, we might possibly understand more clearly the temptations, to which we now often yield, scarce knowing it, and which eat the heart out of our usefulness.

In the first temptation, Jesus is a starving man, so hungry that at least he wants to make stones bread. But he will not do it. It is the subtle enticement to use his supernatural power for his temporal advantage. This he was sure was wrong. Such a

principle of action would allow him to rescue himself in every pinch, would mean a life far removed from ours, would in fact make it impossible for him to save, would be a selfish use of a divine power. Rather he will trust God to help him, when he cannot help himself without sin, and if it is not God's will to help, he can die, but he cannot sin.

This same temptation comes to us in a thousand veiled forms, an insidious evil which lames our power at its source. To be sure, we have no miraculous gift, we cannot make stones bread, but we do have spiritual power, the power of an inner experience of God and salvation, and we are often tempted to commercialize it, to make it the means of getting bread. Some of us trade on it to put money in our purse, or save ourselves money. Some of us use it to gain influence over others, worldly social position, and the applause of men. You all know what I mean, and the excuses we make. We are so poor, we have no other perquisites. They all do it. Men expect it of us. Alas! the last is largely right. Men have come to expect it of us, and by this same token, the ministry has lost its power over them, for they secretly feel that we are just like them after all and are seeking money, ease, and power just as they are. Nor should we forget, poor as some of us are, that covetousness is as great an enemy of the poor as of the rich. This is not losing our life that we

may gain it. The taunting cry of the enemies of Jesus on the cross, "He saved others, himself he cannot save," is still the inexorable rule for all saviors. If we are to save others, we cannot save ourselves.

In the second temptation, Satan practically says to Jesus: "Ah! I see, you are a man of faith! You are of those who will not save themselves, but will trust in God. Well, let us see you trust in God then! Leap down these hundreds of feet; does not God in his word say, 'He shall give his angels charge concerning thee, and on their hands they shall bear thee up, lest thou dash thy foot against a stone?'" This is the lure of fanaticism, the temptation to the other extreme. If Satan cannot commercialize a minister and make him worldly, he then tries to make a fanatic of him and render his faith and constancy ineffective by turning it into folly; and he succeeds all too often. This was the ruin of all the Messianic pretenders of Jesus' age and of many since that age, but Jesus was untouched by it. He laid down his principle. He would not make a show of faith. He would not tempt God. He would not run into danger except in the path of duty, and then he would not avoid it. He would see in the laws of nature his Father's own laws, and would not violate them, hoping for exceptional aid. He would be sane. So dangerous is this allurements to spiritual

men of a certain type that we may take the time to draw a picture of the fanatic, the sincere fanatic, of the higher and not of the coarser type.

The fanatic is a man of faith. He has the highest ideals, and he is a man of courage too. He is a literalist in the interpretation of Scripture. It makes no difference to him whether the words stand in Ecclesiastes or the Sermon on the Mount, whether they come from the dark age of the Judges or from Paul on Mars Hill, whether they are in the original manuscripts or not. It is all one to him, and generally he takes the surface meaning or an allegorical interpretation, disregarding all the progress of the Church in the art of exposition. *His* exegesis is always inspired. His motive is frequently that of proving his faith to his opponents, showing it off before the world. There is often a subtle self-righteousness in a fanatic, a species of spiritual vanity. There is usually no real purpose to be served by his course of action. He runs ahead of providential indications, creates situations, attempts to force the will of God. Self-will is the insignia of the fanatic. He not only runs ahead of Providence, but he often runs against natural law, indulges in a tilt with the universe. He fails to understand that natural law is merely the habits of the Almighty, and that miracle is at least not the ordinary divine method.

Lastly, he is *sure*, no one can move him or argue with him. God has revealed to him that he will do this particular miracle for him or that he himself must do this particular extraordinary thing. He declares that he must follow conscience or the Spirit, not perceiving that he is following his own self-will. He follows conscience or the Spirit as the man in the carriage follows the horses which he drives.

The only means of avoiding fanaticism are a deeper and wiser piety like that of Jesus, a wider view of nature (especially of psychology) and of God's ways with men, a broader and truer view of the Bible. In other words, the fanatic has never had a real education under the best religious leadership.

In the third temptation, Satan says: "Well, after all, you are a man of common sense, quite a man of the world; then take the worldly view and use the worldly means." This, of course, was the temptation to the political Messiahship, which involved a world war with the Roman Empire and at the end riding up the Sacra Via to the Capitoline as a conqueror. It was a glittering dream, the short road to glory. The divinely promised Messianic world empire and the natural instinct to avoid pain and trouble and take the easiest way might have tempted Jesus, but he resolutely refused the lure, and deliberately chose instead the slow, hard road of truth

preaching in a world of sin, the way of the Cross. He could not for any end, however good and great in itself, subordinate himself to evil principles, or employ the blood-stained weapon of aggressive war. By this process of attaining his goal he would have lost the cause which he had carried to seeming victory, indeed would have lost his own soul. Nothing can show more clearly than the whole temptation how scrupulous Jesus was in the quality of the methods he employed. He had no sympathy with the Jesuit proverb, "The end justifies the means." His watchword was, "Only right means to right ends."

How completely this demolishes our modern fetish of success! How it strengthens us to despise the modern fear of failure! The first and great requisite in life is to live it through and maintain a pure, good, loving heart, which has no thought of serving self or winning applause, but whose whole object is the service of men, the making of a better world. He who stoops to questionable means to win the victory, by that very act loses it. He who keeps his ideal of personal purity and loving service unstained, cannot know defeat, though deserted by all and cried down by the whole world. Jesus consistently followed this narrow way which leads at length to life and true success, when he seemed to throw away the results of his Galilean ministry at

the crisis at Capernaum, and when he ended his life upon the Cross instead of on a throne as his disciples expected. Yet from that Cross he today rules a vaster empire than any disciple could possibly have conceived, and his influence has entered into the warp and woof of humanity so intimately as to presage his final triumph. How difficult always to take the long view and the hard road! Yet, if we are followers of Jesus, cross-bearers in the procession which he still leads, followers of the white-robed martyrs and saints, we shall do it, and that with faith and joy. Such spiritual leaders and they alone give the lie to the world's sneer that every man has his price, and, though working in obscure places, have not only the approval of God and their own consciences, but preach the gospel by their lives and strange unworldly choices more eloquently and persuasively than popular rhetoricians. They are the salt of the earth, the light of the world, the undying root of an ever-living Church. May you and I have a part in that glorious company!

III. JESUS' EXPERIENCE IN HIS MINISTRY

There never was a more indefatigable worker than Jesus. When at last the time came, he threw himself into his career with a zeal and energy rarely, if ever, equaled. The Spirit drove him forth into

the field. It was an aggressive campaign. He sought men. He did not wait for them to come to him. He went after them. He thrust himself and his message on their attention. Ceaselessly he pursued his preaching tours, from village to village, from city to city, from province to province, week after week, month after month. It was the first great evangelistic campaign, never equaled as a speaking tour till the campaigns of Bryan and Roosevelt in our own day. But Jesus did it on foot, and with a thoroughness, a persistence, and a vigor beyond all praise. The white harvest was always before his eyes and on his heart. He prayed for helpers and urged others to pray for them. No difficulties or weariness held him back. Over the mountains and through the wilderness the Shepherd sought his sheep. He sent out his still unprepared disciples by the dozen and the seventy on the same mission. From the very first, he had intended to make them fishers of men.

It was a preaching ministry. Preaching was Jesus' principal, and, except healing and helping, his only method. He believed in the power of truth to set men free. As the great sower, he sowed the divine message in men's hearts, the message of the kingdom and its new and blessed life. He urged men to enter the kingdom, showed them how to do so, and solemnly warned them of the consequences of

refusal. He revealed to them the Father heart of God, bade them cast aside the weary yoke of legalism, and find rest in his experience of joy and his new service of love.

Brethren, if we are followers of such a leader, we shall be hard put to it to keep up with him. It is in Jesus that we first find that strenuous life, which is always a mark of his religion at its best, that eager, earnest spirit, that tireless divine energy ever pushing us out and beyond. There is no place for shirkers or slackers in Jesus' kingdom, no room for self-indulgence or ease there. We are all sworn to the Master's oath of self-dedication: "I must work the works of him that sent me, while it is day. The night cometh, when no man can work." A little more of the Master's unwearied diligence in the real business of the kingdom would mightily aid things just now. In many a parish nothing is more needed than that the minister should begin to take his work more seriously. Four-fifths of the failures in the pastorate are caused by laziness. Mind you, I do not say that four-fifths of the ministers are lazy, but that four-fifths of the failures in the pastorate are due to laziness. Up late in the morning, slow in getting to work, dawdling in the study without aim or method, hours wasted in social intercourse and trivialities, a penchant for vacations and nervous breakdowns due to doing nothing in particular.

We all know the type, a type as unlike the freshness, vigor, and purpose of Jesus as can be imagined. Thank God, it is a decreasing species, and in the critical days soon coming, it is doomed to extinction. Yet to every one of us comes the call to put on a new spirit, to add eagerness to our industry, and zeal to diligence, that we may stand before the tireless Preacher, who shall be our Judge, blameless and unashamed.

At some time during his Galilean ministry Jesus seems to have come to the conclusion that he would never be able to bring the people into the kingdom by preaching only, but that he must add to his preaching dying. Not in spite of his death, but through his death, he became convinced that he would become the Saviour of the world. History has proved the truth of his conviction. The Cross is the greatest factor in the power of Christianity. Jesus saved the world by dying for it.

A thousand questions arise here for answer, and we must admit once for all that there was something so unique in the death of Jesus that the comparison between him and us in this regard cannot be pressed far. And yet I am quite certain that, if we are to fulfil our mission, we too, like Jesus, must add dying to preaching. I mean it seriously. We should be so sure of God's call to us that we should deliberately and irrevocably make up our minds

that we will fulfil our ministry at any cost, even though it cost us our life. We should solemnly resolve that no opposition, no obstacles, no severity of labor, no poverty, no danger should ever cause us to abandon our God-given task. Indeed, it is not at all impossible that with Antichrist rising in Russia, we may be forced to meet the martyr's test, but, failing that, if we faithfully speak the whole counsel of God, we may easily be called upon to suffer rejection, scorn, and the poorhouse. But if this be God's plan for us, like Jesus, we must set our face to go up to our tragic Jerusalem.

There is a tradition of that past prudential age before 1914, whose motto was "Safety first," that the successful preacher is the one who makes no enemies, who dies with the love of the whole community. But our Lord Jesus came to a very different end. He was despised and rejected of men, a man of sorrows and acquainted with grief, he was numbered with the transgressors, and died a cruel and shameful death, jeered at by a savage and pitiless mob. Possibly we have tried too hard to please everybody, have too easily compromised with sin, and have been afraid to stir up the hatred of evil men. The contrast between our funerals and our Lord's death on the cross may possibly be a witness against us. And yet I mean more than this by "adding dying to preaching." All that I have al-

ready said is an essential part of it. The stern resolve to see it through like a man and a Christian must ever be in the background, ready to come into the foreground when required. But, there must be a daily dying, a free pouring out of our life and energy into other souls, a prodigal expenditure of ourselves in worthy work, that disregard of comfort and ease which our soldiers demonstrated in the Argonne and on the Meuse. The hour has struck for the Christian ministry to rededicate itself to its task, larger and more exacting than ever before, to gird up its loins with a firmer and more heroic purpose, to throw self-regard to the winds, and meet the crisis of all history with an abandon and a smile, which can come only from a God-given experience and a God-given courage. The cry is for truth-tellers, for men who will dare to lead, and the ministry must not fail either Christ or the world.

F. L. A.

II

THE CALL TO THE CHURCH FOR RECONSTRUCTIVE WORK

(Professor Donovan's address was prepared and delivered with no thought of publication. Because of its adaptation to the special audience, and its somewhat intimate and personal character, only a summary of the main points can be given. The following is furnished by him.)

HE began with an acknowledgment to President Horr and the Newton trustees for the leave of absence which enabled him to spend several months in France in Y. M. C. A. service; and then outlined his opportunities for observation overseas. In this connection he paid a tribute to the unprecedented achievements of the Government in raising, transporting, and provisioning such an immense army:

That national army was just a cross-section of the American people. No man came into close contact with that cross-section without having a loftier conception of America, a greater pride in his American citizenship. Over and over one heard, "You cannot work for these boys without getting to love them." We came also to have a feeling almost like

awe in the presence of the cheery heroism with which those boys took discomfort and suffering, even faced the supreme sacrifice. The strength of the army was in its morale. History tells of no army to match the cleanness and joyous spirit of the American troops. Preachers to such men had to feel their need of a message grounded in the power of God.

For my first point, I want to turn from my great admiration for our men and bid you think of the calamity and horror of this war, in spite of all the nobility that may have shone through in places. I want to remind you of the exceedingly precious things that can never be reconstructed. Among the great losses to the world we think first of the millions of lives taken in their prime, of the homes and families that might have been, of the hopes and plans that now are ended by the simple white crosses in France. Again, the destruction of material and productive values will cramp the comfort and capacity for human service of many generations. The great activities of the church will be retarded for centuries by this destruction of treasure. But beyond everything else should be put the moral and spiritual losses. It is natural to think first of dishonored treaties. Deeper still is the wrong of setting millions of men to kill and destroy. But most fundamental is the fearful retrogression to the idea

that the final appeal in this world is to brute force. All the great Christian nations have reverted to the principle of force as a last resort. Bolshevism is logical if selfish force is the supreme thing in the world.

Viewed in one way these attacks upon the morality of mankind constitute irreparable losses. To the end of time the world will feel their stunting effects upon moral and spiritual values. In another way, however, they emphasize the need for reconstructive agencies and principles. Resources for Christian work have not increased. Duties have not diminished. No new morality or new religion has been developed in the war. The appeal of Christ has not been supplanted. The purposes of God do not fail. Calvary shall not be in vain. Nineteen centuries of Christian progress must not be buried under the wooden crosses of European battle-fields. The very losses, frightful as they are, constitute the challenge to Christian effort.

Having considered these losses, first, to appreciate the tragedy of our time, and secondly, to get the challenge which they offer to the forces of good, we come in the third place to ask the means by which recovery is to be made. The war has added no new elements to the age-long struggle. The power of love and the love of power are still at strife. Has the Christ chosen any new agency, or

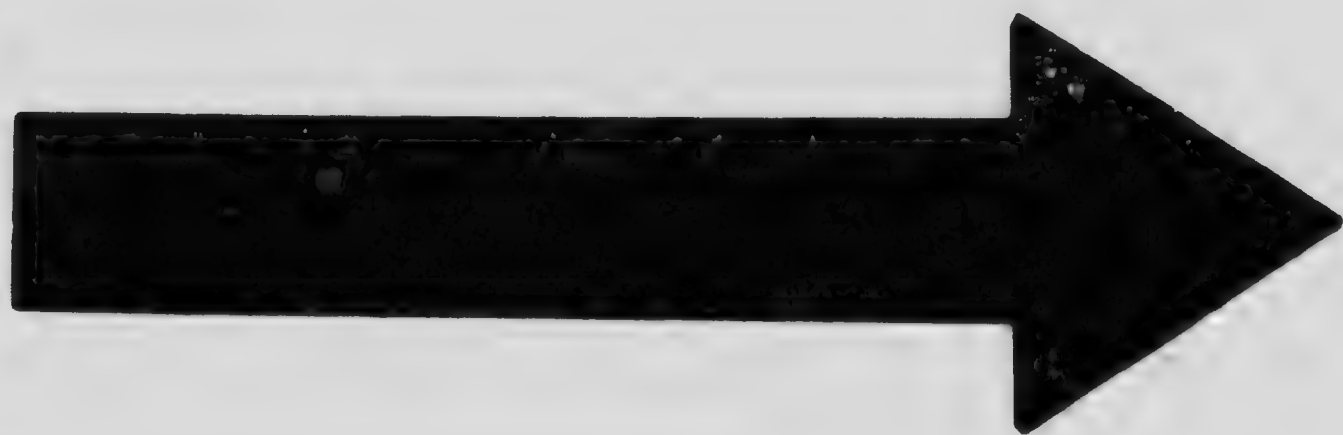
is his work still to be done through loyal followers united in what we call the organized church? No substitute for the Christian church has been evolved. All the schemes for social betterment have collapsed in the cataclysm of the last four years. The gospel message must still be presented, but presented as never before, and as the supreme social scheme. Church and ministry face the greatest task ever offered them.

Early in the war much was said about a new type of church. Some were even sure that the Y. M. C. A. was that type.

By general argument and numerous incidents the speaker maintained that the work of the "Y" and that of the army chaplains were confessedly only a temporary expedient to provide in abnormal conditions what the church which is awake to its mission offers to men in normal conditions. No new doctrines have been formulated. All the much heralded changes have been in the direction of providing a better mechanism for the oldtime spiritual forces. The changes have not been in fundamentals but in externals of organization and administration. The great effect on Christian workers overseas was a restraint upon non-essentials, and a new enthusiasm for essentials. May the non-essentials of rivalry and form never emerge from the limbo to which they were relegated, and may the essentials

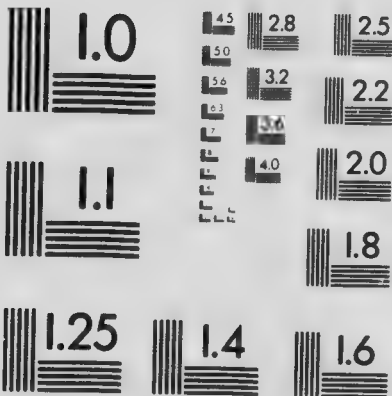
of the divine life in man through Christ never lose the push given in the heat of the struggle! The "Comrades in Service" and other religious movements planned for 1918-1919 in France were just what live pastors are seeking for their men in America. The peculiar features were the adaptation of methods to conditions. Nobody is to relieve the church of her task. Whoever else may find his old job taken as he comes back from the war, the church is sure of her old job and more added.

In the fourth place, and finally, look at some conceptions which have been stressed in the war which ought to render large service in the rebuilding for which the need is so imperative. These will be grouped as exterior and interior conceptions. Externally the lesson of cooperation has been enforced by the draft, by the generosity to each other of the various arms in the service, by the intimate fellowship of the "buddies." There has been the clarifying effect of facing great issues, the emancipation from the bondage to things. The soldier has learned how many things he can do without, what things he must have. He has felt the thrill of King Albert's willingness to lose "everything but my soul." This clarified view will make him less patient of petty distinctions, more insistent on positive attainment of worthy objectives. We may protest against features of Doctor Fosdick's recent arraignment of



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the church, but he has caught in France the demand for a church that shall stand for great positive ideals. Right along with the lesson of cooperation comes an apparent opposite, the recognition of individual values. Man-power was the need everywhere. The need taught a new reverence for humanity and personality. No individual unit could be overlooked. The last man must be inspected, drilled, inoculated, equipped, cared for in minute details of personal hygiene. He lost his right to personal habits. But the general concern for his habits gave to the individual a new importance at the same time that it taught him new subordination.

Then interiorly, the war has been fought for spiritual ideals. The victory has been a victory of ideals. Certain Christian truths have shone out with startling brilliance. Take the idea of suffering for others. We have learned that we are all bound in the bundle of life together. We know that the innocent do expiate the sins of the guilty. (Incidents of hospital trains and of sacrifices were used by the speaker to illustrate this.) We have felt the power of a life given over to a great purpose. On both sides of the water the life of the camps has been lived in the atmosphere of consecration to a great cause. Military ceremonies have every day inculcated reverence for unseen realities, for the flag and other symbols of these realities. The satisfac-

tion expressed by dying men that they could do their share has told of the old truth that man must lose his life to save it. Men who have so lavished their all for high ideals must have noble ideals of religion presented to them. Small views and low ideals are out of place with them and with those who have been supporting them.

We have just witnessed the superb outpouring of which human nature is capable when confronted with a sufficient motive. Over in France our preachers are reminding the men of what they were glad to endure that they might "win the war." "Now," the preachers ask, "what are you willing to do in peace to maintain the ideals for which the war was fought?" So here at home we need to urge by all the losses, and by the unprecedented new demands and opportunities, that our churches show in peace the same vigorous uprising to meet a crisis that was displayed so readily in time of war. It is our task to make available the resources which the war has disclosed and to apply them with equal devotion to the work of Christ and his kingdom.

W. N. D.

III

MAKING CHRISTIANITY EFFICIENT

IT is impossible to exaggerate the enormous calamity, to the whole world, of the great war, which has now happily come to an end, even if peace has not yet been formally established. It is not only on the fields of northern France that the disasters of the war are to be seen, but everywhere throughout the wide world. Every child born into the world for the last thirty years will have a heavier burden of labor and struggle.

We cannot help asking what is to be the result of this tempest of destruction upon every human interest. "Reconstruction" is the word on all lips, but it is of uncertain definition. There are many things in the world of 1914 that have vanished beyond the skill of man to restore; like the Cathedral of Rheims or the millions of men dead on the fields of Flanders, they are lost forever. Other things may be repaired, like a building that has been only slightly injured; others can only give place to new structures upon the old foundations, while others may be made more efficient than ever, like the German steam-

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ships whose speed was multiplied when they were equipped with American engines.

Is the cause of religion, as represented by the historic Christian Church, one of the things that will vanish from the new world upon which we are now entering, or has it only been slightly injured, or must it be radically changed to survive at all, or does it simply need some new access of power to be made more efficient than ever?

All such answers presuppose that our common Christianity has not been strengthened by the war, and I think that most candid observers will admit that this is the fact. The outlook for religion is not fairer than it was in 1914. If the decline is not so startling as some would represent, certainly there has been little advance. There has been no general revival of religion, and probably the spiritual status of the men in the field is not materially different from what it was when they entered the war. Old habitudes have been deepened and strengthened, but there have been comparatively few radical transformations of character either for better or worse. Christianity, on the whole, during these critical years has not so profoundly influenced the world that the faith of the multitudes beams more brightly or the common life of men rises to a higher spiritual level.

Some attempts have been made to mitigate the

force of this statement by pointing out that the spirit of helpfulness and self-sacrificing service has been resplendently illustrated, and that that is the true spirit of religion, even though the man who renders it does so with an oath on his lips. The assertion has often been quoted from James that "true religion is to visit the widows and fatherless in their affliction, and to keep oneself unspotted from the world." This is one of the most unfortunate translations in our whole English version. The Greek word translated "religion" (*threskeia*) never means "religion" in the Christian sense. It always means ritual, ceremonial, form of worship. What the apostle James said was that the true ritual, outward manifestation of religion, consisted in this humanitarian service. He did not say that humanitarian service was the Christian religion. Christianity is something far deeper, far profounder than that. It grounds itself in the filial attitude of man toward the heavenly Father. No matter how kind brothers may be to one another, there can be no family life if all of them are at variance with their father. Whether we like it or not, we hold a relation to the heavenly Father. We are living in the house of the Lord, and there can be no abiding blessedness to any one of us so long as we are at variance, "unreconciled," as the apostle phrases it, to God. There are two great commandments, and you

cannot have the religion of the Bible by ignoring the first commandment. You can have the religion of Auguste Comte and of Frederic Harrison, but not of the historic Christian faith.

In my judgment, those go much too far who assert that Christianity has totally failed in this world crisis. Perhaps it is fairer to say that it has not failed at all wherever it has been really practised, and that what these awful years have shown is not that the Christian gospel is untrue or ineffective, but that its disciples, with few exceptions, have not completely surrendered themselves to it, and that it has seldom been tried at all in any whole-hearted and absolute fashion.

This seems to be the fact: organized Christianity has not been the power over the lives of men in these awful years that we had a right to expect it would be. It did not prevent war between the three great Protestant nations of the world, and between the three great Roman Catholic peoples. It did not ameliorate war on the part of the Central Powers, and it had no decisive voice in settling the internal conflicts of the nations during the war and may not have in determining the conditions of peace.

Such a situation calls for the most serious consideration on the part of all Christian men. A considerable number of Christian believers are making much more extreme statements than any I have sug-

gested, and some are claiming that the world has been constantly becoming worse and that the only hope is the appearance of Christ and the conquest of evil by the armies of heaven. They declare that if Germany could not conquer the world by force, Christ can and will, and that the kingdom of God is to be set up principally by physical means.

Others hold that neither the facts of the present situation nor a correct interpretation of the Scriptures bears out this forecast, and that the efficiency of the moral and spiritual forces of Christianity has seldom been completely realized. From this point of view, our first duty is to ask what neglects or perversions of Christian truth may account for the partial failure of the Christian gospel, which, if corrected, may be to our present organized Christianity what the American engines and engineers were to the interned German steamships.

THE GOSPEL AND THE INDIVIDUAL

I. In suggesting some answers to this question I remark, in the first place: That the great masses of mankind, who call themselves Christians, need a fresh and vivid impression and conviction as to what the Christian gospel really is. A few years ago I had here at Newton as my guest an eminent New Testament scholar. A warm friendship arose

between us, and, among other discussions, we sought to agree upon a definition of "the gospel." The formula upon which we united, and which has received some favorable consideration abroad, is this, "The gospel is the possibility of reconciliation with God and a new life through personal relationship to Jesus Christ." It seemed to us that this brief statement covered many important points: the two co-ordinate features of human need—reconciliation with God and a new human life—and this accomplished through personal relationship to Jesus Christ, a living personality, with whom men may form close, immediate ties of fellowship, confidence, and obedience. I need not tarry to point out the important implications of this statement as to the nature of Christ and his resurrection from the dead.

But the main thing on which I wish to fasten attention is that this position emphasizes personal relationship to Jesus Christ as the condition of the reconciliation with God and the new life, that together constitute salvation. Now this is the element in the gospel that it seems to me has largely fallen out of our current religious thought, and because of this we can see a reason for its relative inefficiency.

Nothing can take the place in Christianity of this personal relationship to Christ that the New

Testament calls "faith." Heredity cannot do it. "God is able of stones to raise up children to Abraham." No ceremony like baptism or the Supper can do it. No relationship to the church can do it. No attitude toward the Bible can do it. "Go search the Scriptures," said Jesus, "in them ye think ye have eternal life." But you do not have it. There is no eternal life in the Scriptures. "They are they that testify of me, and ye will not come unto me that ye may have eternal life." Eternal life is in Christ alone, not in blood, or ordinances, or churches, or Scripture; and all these that are ways to him may become obstacles to keep us from him, and we find ourselves honoring the road rather than the goal, substituting the means for the end.

One can hardly fail to see that this is exactly what much of our organized Christianity, consciously or unconsciously, has been doing. No one doubts that there is much genuine piety in the pedobaptist churches of Europe and America and in the great Roman obedience. At the same time one can hardly fail to see that the teaching that grace is conferred by rite, that baptism of an unconscious child grafts it into the body of Christ, is almost cunningly devised to substitute rite or church for the vital personal relationship of the individual soul to the living Christ.

No clearer definition of what it is to be a Christian was ever given than that of Jesus, "My sheep hear my voice, and they follow me." The response of the soul to the voice of Jesus is like the response of a faithful dog to the voice of his master; like the response of a human soul to the voice of love; like the response of the woman at the tomb on the resurrection morning to Jesus' utterance of her name. That response of the soul to Christ and obedience to him constitutes the Christian, and nothing else does.

This is the supreme truth for which our own denomination has always stood—personal relationship to Jesus Christ. We have not always been as loyal to it as we ought to have been. Too often our witness has been indistinct and muffled. Like the Israelites in Canaan, we have found it easy to worship the gods of the nations. But can we believe that if the conception of the Christian life, and of faith as the condition of it, for which we stand, had actually dominated the convictions and activities of all Christian churches, our organized religion would have been as ineffective as it seems to have been?

It is sometimes said, and more often insinuated, that the future of our denomination has passed, and that our only action is to merge with others and quietly take an inconspicuous seat. But it is more than doubtful if the Christian churches need any-

thing quite so much as they need the truth for which we stand, and if this tempest-tossed world needs anything so much as the clear pointing of souls to the Saviour of mankind.

THE GOSPEL AND SOCIETY

II. In the second place, is one seriously amiss in seeing another source of our religious failure in ignorance or indifference as to the social applications of the gospel?

I imagine that what I have said thus far elicits your assent, but I am not at all sure that you will agree with what I am about to say. Tremors run through the average congregation when the preacher uses the adjective "social," and when he carries out the inevitable implications of the word he is pretty sure to be reminded, in one form or another, that it is his business to preach "the simple gospel," and that he is straying far outside his province if he brings a message to business, to politics, to social reform.

We are wont to claim that Christianity is a universal faith that is capable of awakening a response in all human souls. Missionary history is a most impressive evidence of this assertion. Hardly a tribe on the face of the earth has remained untouched by Christian truth, and some of the most

radical transformations of character have been made among the most unpromising peoples—the profound change in Terra del Fuego, which so moved Charles Darwin that he contributed annually to missions all the rest of his life.

But there is an internal as well as external universality. Christianity might make some tangential relationship with every race, and yet fail to reach all the needs and inspire all the activities of any individual. The problem of internal universality is quite as serious as that of external expansion. Can our religion meet all the wants of the human soul and dominate all the legitimate activities of men, ruling in the sphere of all human relations, setting the ideals in business and commerce, in art, in literature, in politics, and in international relationships? Has it a compelling message as to the conflicts of labor and capital; as to the duty of the privileged classes to the unprivileged? Has it anything to do with sanitation and education and the social order?

Perhaps the most of us could not approve without qualification all the acts of that great American who has so recently passed away—Theodore Roosevelt—but no candid student of our times can fail to recognize that, under his inspiration and leadership, American business did much to purify itself of evil practices. The level of commercial honor is dis-

tinctly higher than it was twenty years ago. There is much to be done, but a good start certainly has been made.

It is clear as sunlight that one result of the profound upheaval of the war has been not only to promote political democracy, but industrial democracy. A few years ago when capitalists were called on to submit a labor dispute to arbitration, the reply often was, "There is nothing to arbitrate." Did you notice the other day in New York City, in a wage conflict, that this was not the reply of the employers, but of the employees? The simple fact that this reply is now made by men on whose lips a few years ago it would have been inconceivable is a significant straw showing how the wind has shifted. The conciliatory address of John D. Rockefeller, Jr., the other day at Atlantic City, in which he recognized the right of the community to a voice in the conduct of a business, and of the employees to a voice in the management, has been widely heralded as the beginning of a new era in business; but it is only a beginning, and it would not be surprising if in a few years the claim of labor as the predominant partner in management were the real issue.

The war has brought the social problems of liquor, of prostitution, of child-labor, of sanitation, recreation, and education to the front. And the men who have sacrificed so much at home and abroad will

demand that a country worth risking life for shall be made a country worth living in.

It is not fair to claim that our common Christianity does not show itself in these movements. It does. Take out of them what Christian men have contributed to them, and there would not be enough left to be worth talking about. Some are drawing unfavorable comparisons between the Y. M. C. A. and the churches, as if the Y. M. C. A. did not spring out of the very heart of the church, and as if it had not been sustained all these years, and been enabled to do its great work in the war, by the self-sacrifice and gifts of Christian men. When a company of unbelievers will match proportionally the work of the evangelical churches in the Y. M. C. A., there will be some slight ground for the charge that the modern church is not interested in doing the works of Christ.

THE SOCIAL MIND

The churches as a whole do not see it. They are not socially minded. The obstacle, of course, that stands in the way of a common effort to express the social mind of organized Christianity in most places is the fact of the denominational separation of the churches. And probably you would hear in many quarters that nothing can be done until all denominational divisions are obliterated. Undoubtedly the

merging of all the denominations would make such work easier and more economical, but I doubt whether any great work for the kingdom was ever accomplished simply by taking the easier course. The truth is that all noble Christian service springs out of passion, and the searching criticism of the churches and of organized Christianity, as a whole, is that it is not marked by social passion. We do not feel the need; we are not moved profoundly by the call. And the great problem of Christian union will never be solved by the negotiation of ecclesiastics around a green table; it will only be solved by the processes of life, through enthusiastic, passionate interest in human welfare.

There is no minister here who is not confronted in his own community with some phase of this enormous social problem. The best test of the moral status of a community is to ask: "Is this a good place in which to bring up children? Would I choose this place as a community in which to bring up my family? If it is not such a place, what does it lack? What are the practical ends at which Christian people and the Christian churches, as exponents of the Christian ideal, should aim?" The answer to such questions solves your problem at once.

These are Christian tasks. The average Protestant church does not present to its members a man's

job. Broadly speaking, it only knows how to utilize two classes of persons—those who can talk, and those who can give money. The first can speak in prayer-meeting, and possibly teach—though talking and teaching are different functions that are often confused—and the second class can supply the means to keep the church going. But there is an enormous amount of unutilized power in all our churches, idle, because churches, as a whole, lack the social mind, and leave unreaped the fields white to harvest.

And we must be on our guard against being misled by the common fallacy that it is necessary that all the individuals composing a group should become Christians to make the group a Christian force. That is the fallacy that blights the outlook of too many Baptists. Dr. Avery Shaw has well said: "I suppose there is not one of us who cannot recall a family, a business, an industrial organization, all of whose members were Christians, while the whole group in its details, its processes, its influence was essentially unchristian. On the other hand, have we not all known similar social groups where the ideals and processes were strongly Christian through the dominating influence of the one earnest Christian in the group?"

A French general has been quoted as saying that twenty per cent of the French soldiers were cowards,

twenty per cent fearless fighters, while sixty per cent were cowards or fearless according as they were led. One recalls what Napoleon said to Marshal Ney, "An army of deer led by a lion is better than an army of lions led by a deer." In every community a Christian lion can lead all the deer to victory.

We are having before our eyes a salient illustration, on an enormous scale, of a Christian privilege and duty. We regret profoundly that the relation of this nation to world peace is becoming a question of partisan politics, but that ought not to prevent us, in a conference like this, from recognizing the Christian opportunity of these critical days.

My own experience has perhaps been peculiar. As a student of foreign politics for twenty years, and for almost as long a writer on international questions, I could not understand the policy of President Wilson, and I found that even Cabinet officials were not entirely clear about it. I resolved to read the entire body of President Wilson's writings and speeches and draw my own conclusions. That study yielded a specific and definite result. I apprehended afresh what I knew before perfectly well, that in our own time the world has become a narrow street. What was a block of clay has been transmuted into a block of marble. When you strike a block of clay no impulse is transmitted

through the mass; your rod is simply imbedded in it; but when you strike a block of marble every particle of it vibrates to the stroke, and it rings. In our own day the world has become a block of marble. Nothing happens anywhere that is not felt everywhere. The markets of the world instantly register every commercial change. The cotton quotations in Liverpool within a few minutes affect the exchanges of Memphis and New Orleans, Alexandria, Egypt, and Calcutta. One science is studied at Tokyo and Johns Hopkins. The literature of Russia is at home in London and Boston, and Petrograd and Peking read Dickens and Thackeray. John Fiske is as well known in Japan as in Boston. Every one knows these things, but what I at least did not know, and what I learned from President Wilson, was that the time had come when the whole world was ready to respond to a common moral idealism. And it was given to him to issue the call to the recognition of a common law of righteousness to embody itself in industrial law and binding international agreements. There are no hermit nations. National isolation is no longer possible. If we believed that it was possible we had no business to enter the war in cooperation with the Entente Powers. Freedom from entangling alliances is no longer an open question. We are in them, and we cannot get out of them except by an ignominious

policy of scuttle, which will perpetuate for a century at least the conditions out of which the war arose.

The real question is not whether or not we are sacrificing something of our independence, in cooperation with others. Every treaty we ever made infringes our abstract independence. The real question is whether we are ready to sacrifice irresponsibility and take up our share of the world's burdens and make our contributions to the solution of the world's problems.

It may well be that the proposed League between the nations may be improved by well-considered amendments, but no one can read the debates reported in the Congressional Record without seeing that there is a faction in the Senate that does not realize that we are living in a new age, that national isolation is no longer possible, and that we are now confronting the fairest opportunity of the Christian ages to give the conscience of the world a genuinely regulative power in the affairs of the world.

For my part, I have no doubt as to the issue. For, at bottom, the question is whether or not the Christian life and Christian ideals have anything to do with the relations of States, and whether the law of the tooth and the claw is to be superseded by the Christian law of justice and good-will.

GOD AND RESIDENT FORCES

III. Am I wholly wrong in thinking, in the third place, that one cause of our comparative failure may be a weakened sense of dependence upon God? Have we relied too much upon what LeConte calls "resident forces" and too little upon the divine will exterior to the sequences of physical causation?

Lately I have read considerable portions of the New Testament in another tongue, and I have been impressed with the fact that our very familiarity with the English version may obscure the fact that the whole narrative is saturated and vibrating with forces from another realm. In the Bible records the Most High is very near, and he is responsive to the prayers of his people. Many Christians apparently today feel like Belshazzar and say in their hearts, if not with their lips, "Is not this the Great Babylon that I have builded?" And the God in whose hand our breath is, we have not glorified.

Kipling was a prophet to the whole world, as well as to England, when at the Queen's Diamond Jubilee in 1897 he uttered the prophetic warning:

For heathen heart that puts her trust
 In reeking tube and iron shard—
 All valiant dust that builds on dust,
 And guarding calls not Thee to guard—
 For frantic boast and foolish word,
 Thy mercy on thy people, Lord.

We cannot forget that just one year ago we were passing through the darkest hour for Christian civilization in all Christian history. A year ago this week the Germans began their great drive for the Channel ports. A year ago this week Gough's fifth army broke and gave way, and for some awful hours it seemed as if the cause of the Allies were lost and Germany would go far toward ruling the world. It is easy for men to say today that they knew everything would come out right in the end. They did not know any such thing. Read Lloyd George's appeal to England just a year ago, Clemenceau's speeches, and President Wilson's summons to this country. The civilian leaders did not know it; the military authorities did not know it. It was a dark day, and the dark day lasted well into midsummer. The providential factors in giving victory to the Allied forces can never be ignored. Why did not the Germans take the French ports in August, 1914, as they now say they should have done? How was it that every calculation made with the utmost precision miscarried at the first battle of the Marne? How came it about that a modest military professor suddenly loomed up as the world's greatest strategist, commanding at one time ten times as many men as Napoleon ever commanded in any campaign. And Napoleon thought he himself was the only general in the world who could coordinate the move-

ments of one hundred thousand men, while Foch did that with six million. Was there no Providence in the almost unexpected arrival of the Americans at Chateau-Thierry on the very day when Sir Douglas Haig was driving in the German right flank and General Petain the left flank, and the Americans pierced the center. I could hardly cite a parallel in history outside the Bible. One thinks of the deliverance of Israel from Egypt, when the writer says, "The Lord looked through the pillar of fire and of cloud, and took off the chariot wheels of the Egyptians, that they drave heavily." One thinks of the fall of Babylon and the closing words of the chapter that describes it: "In that night was Belshazzar, king of the Chaldeans, slain, and Darius the Mede took the kingdom." One thinks of the deliverance of Jerusalem from the hosts of Sennacherib, outlined in the Forty-eighth Psalm: "The kings assembled, they passed by together. They saw it. . . Fear took hold on them, and pain, as of a woman in travail." The Hebrews could say of such deliverances, "This is the Lord's doing; it is marvelous in our eyes"; "Great is the Lord, and greatly to be praised in the city of our God." And we are blind and slow of heart if, looking over the events of the last year, we cannot say the same thing. Truly the Allied victory is the Lord's doing and it is marvelous in our eyes.

THE GROUND OF CONFIDENCE

The defeat of Germany has given rise to a hundred questions that hardly existed three months ago. Then, there was only one question, How to win the war? Now the gravest political, social, economic problems seem to precipitate on us all at once. But may we not say as David said to Saul, "The Lord who delivered me out of the paw of the lion, and out of the paw of the bear, is able to deliver me from the hand of this Philistine"?

God is not an absentee proprietor. He is in the world doing mightily. He is accessible to the prayers of men, and he is timing all things in the interests of his kingdom. A year ago we trusted principally in resident forces; today we trust in the living God, who made the heavens and the earth.

In passing from the Gospels to the Acts of the Apostles we come into a new world. We begin to understand the dim forecasts of Jesus that after he had ascended to the Father a new spiritual energy would move men. He himself on his throne does what he could not do when he was here on the earth. Peter grasped the change and understood what was happening when he told the rulers regarding the miracle at the Beautiful Gate of the Temple, "Be it known to you all that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from

the dead, even in him doth this man stand before you whole." Jesus was a living presence in the world. Instead of killing him, the cross had liberated him to the exercise of a universal power.

The statue of Phillips Brooks at the side of Trinity Church, Boston, is not the most successful of St. Gaudens' works. It hardly compares with his Shaw monument on Boston Common or with the Lincoln monument in Chicago. The great sculptor passed away before he had his idea an adequate expression; but the concept is the noblest St. Gaudens ever entertained. And the preacher stands the figure of Christ. The hand of the Master is on the preacher's shoulder. You feel that the preacher is in touch with Christ. He is bearing the message of Christ and Christ is with him to bless the message. Is not that the whole mystery of effective Christian service, the secret of joy and of triumph in the work of Christ?

I have tried to point out some of the reasons of our comparative ill-success, but is there any reason so constant and pervasive as that we do our work without Christ; that our churches have never learned the secret of prayer and the power for serving men that comes from communion with Christ and his cooperation with us?

I do not believe that organized Christianity is by any means a failure. In spite of faults and short-

comings it is still the salt of the earth. If the gospel does not save the world nothing else will. But the gospel will do much more for men than it ever yet has done, when those who call themselves Christians vitally respond to the gospel, when we realize that the gospel contemplates the conquest not only of all nations but of every phase of human life, and when the living Christ cooperates with us because we are in touch with him.

And yet I seem to have left unsaid the greatest thing I had to say. Is it not the spirit of willing sacrifice for the cause of Christ that gives preaching the gospel, social activity, and prayer itself the greatest efficiency? I feel sometimes the violent contrast between the comfort and self-indulgence of much of our modern life and the attitude the gospel seems to enjoin toward the world. It was not simply the teaching of Jesus that has touched the world, but the Cross of Jesus Christ. Self-denial occupies a great place in the New Testament. The last four years have witnessed unprecedented sacrifice on the part of all classes of men for the cause of native land. Is there anything that would so touch and move the returning soldiers and the forces of our new civilization as for Christian men and churches everywhere to match the devotion and self-sacrifice of men everywhere for the cause of the nation with a similar devotion and self-sacrifice for

the interests of the kingdom of God? Alfred Noyes
voices the true desire:

Make firm, O God, the peace our dead have won.
For Folly shakes the tinsel on its head,
And points us back to darkness and to hell,
Cackling, "Beware of visions," while our dead
Still cry, "It was for visions that we fell."

They never knew the secret game of power.
All that this earth can give they thrust aside.
They crowded all their youth into an hour,
And, for one fleeting dream of right, they died.

Oh, if we fail them, in that awful trust,
How should we bear those voices from the dust?

G. E. H.

IV

THE LEADERSHIP OF MINISTERS IN SOCIAL RECONSTRUCTION

WHEN Buryan's Pilgrim had won his fight with Apollyon, and had passed through the valley of the shadow of death, he came with the rising of the sun to a little eminence whence he could see the road before him. It seems to me, brethren, that this is a parable of our own experience. We too have passed through the shadow of war and of death. We are trying to see the way that we should go. And we have come to this little eminence of Newton hill that we may get a vision.

It must be a vision of local opportunities. We are so inclined to think that we are handicapped by our narrow environment, when the opportunity lies all about us for service. Why should not the minister build himself into community life as the physician does, instead of looking for a larger field? But the vision must broaden out beyond the local horizon. It is as important that we should not be provincial in our thinking as it is that we should not be too

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soaring in our ambitions. Our interests should include the whole nation and all classes in their scope. It must also be a world vision. For more than a hundred years we Baptists have been thinking in world terms through foreign missions. Think of what it meant for the farmer and his wife in some remote community, narrowed in life by their isolation, to reach out in the world thinking and in world sympathy, and so to become citizens of the world. By as much as we have amplified our modern living over that which they enjoyed, by so much ought we to enlarge our interest in the things that pertain to the kingdom of God.

You will agree with me when I say that

I. THE PRESENT SITUATION CONSTITUTES A CHALLENGE

It is a challenge to faith and to consecrated energy. It is a challenge to every thinking man, but especially to every minister and church. It faces us and demands of us that we ask ourselves whether the faith in God and in human nature that we preach is ours as a real experience. Do we believe in the keeping power of God, and can we look up into his face and say, "Though he slay me, yet will I trust him"? Have we such a faith in human nature as Jesus had when he was willing to leave the

cause to which he gave his life to the inexperienced hands of his disciples?

Some things are clear about the present situation. In spite of the unrest and foreboding of the times there is a dawning hope that we are passing out of a time of strife into a time of conciliation and co-operation.

Old ideas are passing. Individualism has been the characteristic philosophy of modern times, and its dominant note has been the demand for individual rights. The Renaissance was an expression of the belief that man has a right to use his own mind, untrammelled by inherited ideas. The Reformation, expressed in the formulas of Luther and echoed by Calvin at Geneva, was the result of a conviction that man has a right to approach God directly without the mediation of priest and sacrament. The American Revolution was the result of accumulated wrongs borne by the colonists and of accumulating demands for colonial rights. The French Revolution was precipitated by men who had caught the same spirit of independence, and those revolutions have been repeated in Europe until political rights are well-nigh universal. But a new age is dawning, in which the word obligation is looming larger than the shibboleth of rights. America has led the way in recognizing that principle in international relations. Cuba, China, the

Philippines—these mark so many steps in the attempt of this nation to do justice to other peoples. And now we face an unparalleled opportunity to champion this principle of international obligation through the proposed League of Nations.

THE NEW AGE IN INDUSTRY

Another ancient idea with which we have been obsessed is that class conflict is inevitable. It is at the foundation of Marxian socialism. It is fundamental in the scientific doctrine of the survival of the fittest. But it is giving way to the gospel of comity and conciliation. We are still in a transition time in industry, and the age of conflict is by no means over, but there are many indications that a better day is dawning. The program of the British Labor Party published a year ago is evidence of the progressive thinking of industrial leaders in England. Better still are the recommendations and experiments growing out of the investigations of parliamentary commissions in England appointed to investigate the issues that underlie a period of reconstruction. Over there they are appointing labor representatives on committees with employers for the solution of the problems that loom ominously in the industrial world. Here in America industrial democracy does not seem so utterly impracticable as

it did before the war. Particularly notable is the address of John D. Rockefeller, Jr., at Atlantic City last December, when he asserted as a result of his experience with the coal strike in Colorado that henceforth we must recognize the principle that there are four parties to industry, and that all must be represented on the governing boards. But what was most significant about his address was the fact as reported, that when the speaker had read his new industrial creed, the five hundred members of the convention of the National Chamber of Commerce who were present rose in a body and cheered the sentiments that were expressed. Capital is experiencing a change of heart. All over this country new methods are being adopted, and if we could believe that labor would be content with its share instead of demanding everything in imitation of capital, we might soon expect a golden age in industry.

Old organizations are dissolving. "Oh! where are kings and empires now, of old that went and came?" Think of Austria, that once proud Hapsburg empire that through the Middle Ages claimed the hegemony of Europe? Where is the czar of the Russians, who ruled autocratically a hundred and eighty million persons, over an area that stretched from the Baltic to the Pacific and from the Arctic Ocean to the mountains of Armenia? Where is the Turkish sultan who tried to arouse the Moslem faith-

ful all over the East to a holy war against the Allies? Where too is that blasphemous Hohenzollern who grudgingly shared the dominion of the world with God, but demanded for Germany a larger place in the sun? Will he have any place for the sole of his own foot? What is true of empires is in a measure true of the old political parties. Who would have dreamed in England before the war that in 1919 the ancient rivals of Liberals and Conservatives would join in coalition, with a Labor Party as the party of opposition? A recent movement in America is worth watching as tending in the same direction. Only a few years old, the Non-Partisan League of the Northwest has completely converted to its doctrines of State socialism the farmers of North Dakota, came near electing the last governor of Minnesota, and threatens to extend through the mountain States. State labor parties are forming, and it is even possible that the industrial worker of the East may join hands with the farmer of the West in an attempt to introduce a new era of government in this land. Surely we are in a time of instability of thought and action.

Old ideals are perishing. America has had the reputation of worshiping the "almighty dollar," and we have as a nation given ourselves without stint to the development of the natural resources of this continent. But the war has revealed that under-

neath we are idealistic. What a revelation it is to the world of the power of idealism that this nation should have gone into this war with the main purpose of saving the liberties of the world, that we should have sent our boys by the hundreds of thousands across three thousand miles of sea that the world might be made safe for democracy, and that thousands of men and women should have given up their personal interests to serve the government in a time of need. To the men whose souls were bared in the white light of battle material things are no longer the ultimate. They have faced eternity, and they know that money and power and even life itself are of lesser worth than duty and right and justice.

THE CHALLENGE TO THE CHURCH

There is encouragement in all this for the minister, who has preached just these doctrines. At the same time the situation is a challenge to lead the new spirit to find expression in social cooperation and service.

But there are factors in the situation that give us pause. First of all, the churches are conservative in their methods. The ministers are at least partly to blame for this. It is trite to say that a missionary pastor makes a missionary church, but it is as true that a resourceful and wise pastor can do much to

mold the processes of the church. The churches are self-centered, except in the field of missions. Is it not rather remarkable that a denomination that was a pioneer in such a radical movement as foreign missions a hundred years ago should be contented to move at such a snail's pace in the broader activities of the day? I do not like to make any invidious comparisons, but it is disconcerting when a sister denomination sets aside in its program several million dollars for the development of rural church leadership, while we Baptists are content to make a few experiments. Then too our churches are ultra-independent. We have not yet learned to work together as well as we work separately. Yet cooperation is the watchword of the new day.

In the second place, the people outside the churches are critical and distrustful of them. This is especially true of the working people. A recent article in one of our radical weeklies in discussing a possible substitute for the church denounced the investment of millions of money in ecclesiastical plants and their maintenance, especially when the buildings are closed most of the week, and the writer declared that the working people hated this, which was a criminal waste from their point of view. Now we believe in the church, and we believe that her faults are fewer than her strong points, yet we cannot afford to overlook this hostility.

Worst of all, there are thousands of persons today who are so extreme in their radicalism that they would sweep away, not only the church, but the whole social order. Bolshevism has caught the Russian people in its grasp. It is contending stubbornly for the control of Germany. It threatens western Europe. Are we sure that it is not going to fight for a foothold in America? Madame Breshkovsky, who has come to America to explain Russian socialism, says that Bolshevism is not a theory but a behavior. I think we can define it as an attitude toward the existing order of society that is destructively critical, and hopelessly revolutionary. It is a danger signal. It adds to the number of factors in the present situation that are disconcerting. It intensifies the challenge.

I come now to the main point of this discussion :

II. WHAT SHALL WE DO WITH THE CHALLENGE?

We cannot escape from it if we would, and we cannot meet it by keeping on in the beaten paths. We may not leave our age-long task of ministering to the purely spiritual needs of the people. Those are primary. But personal religion must relate itself to the social situation, and must translate itself into action. Ministers must face honestly the question whether they are custodians of private interests,

chaplains of ecclesiastical clubs, or prophets of the Most High. There are tasks that lie upon us that would weigh us down did we not know that the resources of divine strength are ours. What are the tasks? Bishop McDowell of the Methodist Episcopal Church has discerningly said that we must remake the mind of the world, we must remake the ideals of the world, and we must remake the faith of the world.

As I see it, we have the great task of educating the churches to appreciate the necessity of the social application of Christianity for the solution of the grave questions that have been complicated and intensified by the war. This we cannot do until we are aware of them ourselves. It is extremely important that we should not mislead those who come under our instruction. To avoid this we must study to understand.

We are not alone educators of the church mind. We are also, and even more, interpreters of the divine mind. It is ours to interpret the divine purpose and will for this weary world. Many persons have been so storm-swept by the war that they have been driven from their spiritual moorings. They are adrift on the sea of thought. They need an anchor for the soul. They want a God who is adequate for present need as well as for the life beyond. It is not easy for us to put into words the thought

of the providence of God. We too have our perplexities to understand how a God that is in the world working out an orderly purpose can be both great and good and let such a cataclysm take place. We may have our explanations theological, but they will not suffice for the common need. It is our supreme business to interpret God in terms of the real need of the present day. To do it adequately we must have a social as well as a personal religion and theology.

Beyond these we are messengers of a moral imperative that we cannot put aside. There is a call to a crusade of peace as there has been a call to a righteous war. It is for us to summon men and women as prophets of old have sent forth their call. Bernard of Clairvaux was able by his eloquence so to sway crowds that women hid their husbands and sons for fear they would take the cross of the Crusader. Two hundred years ago Jonathan Edwards so wrought upon the minds of men that he seemed literally to shake them over the fiery abyss, and they cried out in their agony of fear. Has God so gripped us that we can lay our hand upon this one and that, and summon them so persuasively to this day's crusade that they cannot disobey? This is an evangelism that is no less needed than the older type. It too calls for prayer and consecration on the part of the minister, as it calls for sacrifice and

service on the part of the layman. We neglect it at our peril.

We are becoming increasingly conscious of yet another task. It is our privilege to champion the cause of internationalism, as represented in a league of nations. It is our opportunity to stand for justice and generosity in industrial relations. But it is our constant and immediate business to enrich and ennoble our community life. What other organization than the church can stimulate the best motives and uphold so steadily the highest standards? The community is the base of our national life. The cities depend on the rural communities for new vigor. We must keep the sources pure. This community life cannot be what it ought unless all the people get together. Stratification and segregation are twin evils that are characteristic of our community life. It is easy to draw a horizontal line between classes. It is much too easy to gather into small groups—into clubs and cliques and denominational churches—but fail to discover any unit of community life.

A SOCIAL CENTER

It is very desirable that every community should have its social center. The schoolhouse is that natural center, for it belongs to the public as a whole. In such a center there should be accommo-

dations for voluntary classes, clubs, and a community forum. It should be a center and stimulus for a community campaign for social betterment, and in this campaign church people should be the leaders, and the church as an organization should be behind it. Such a campaign must include many things. We congratulate ourselves that we have won a great victory for temperance, but when twenty-seven Massachusetts towns within this last month have voted for license as a protest against prohibition, it is evident that we shall have still to secure the sanction of public opinion. The question of vice is no less important. Do you know that divisions of the German army numbering several hundred thousand men were incapacitated from fighting because of venereal disease at a time when Germany needed every man she could muster on the western front? The sex problem is enormously important, and sex education is a task to which we must set ourselves here in the United States. We have health problems to solve in country as well as in town. We should give our attention to recreation. The poor we have ever with us, but poverty is not incurable. Americanization of immigrants is a problem that we cannot neglect, if we would insure the future of American institutions.

We have been very slow to cope with the immigrant problem. We have permitted the growth of

slums and therewith an alarming amount of social discontent. Leon Trotzky came from Russia to this country, and settled in the Jewish ghetto in New York City. Like so many Europeans who come to this country expecting to find an elysium, he and his companions were disillusioned. They came to hate the capitalistic system which, as they believed, was responsible for the misery of the sweat-shop and the slum, and they went back to Russia after the revolution broke to build a new social system. The result is Bolshevism. Can this nation avoid altogether the blame for the suffering of Russia and the threat of communism that darkens the prospects of all Europe?

It is a huge task that confronts us, but greater was the task of the Master. As he drew together men and women of all sorts to aid him in his ministry, so it lies with us to enlist those who are in our churches and those who are on the outside in the building of the Christian social order. Cooperation we must have among ourselves and with other denominations. Can we consistently talk about a league of nations unless we can have a league of churches in spirit and service, if not organically? We need to make wide investigations and to undertake large enterprises. Think of the problem of rural life. There is the down-town problem in our cities. There is the question of the responsibility

of the suburban church. I have long wondered why some one has not given us a book on the suburban church. We have discussed the rural and the urban problems, but has not the church in the suburbs of the cities an unequaled opportunity to make its contribution to a solution of the difficulties of both country and city? In many sections it is the suburban people that have the greatest wealth, leisure, and capacity for large affairs. Then besides these local questions there is the question of the relation of the church to industry and the relation of the church to community welfare generally.

These are the avenues by which the modern pilgrim must make his way to the heavenly city. Upon him is laid the Master's charge to occupy until he comes. The principles that should control are those that he has laid down. There is the principle of sacrifice, that has been so nobly manifested in the heroism of our soldiers in France. There is the spirit of service, that has shone so gloriously in the devotion of surgeons and nurses behind the battle lines. And there is the principle of cooperation, exemplified in the conciliatory efforts of President Wilson to bring about a peace union among the nations of the world.

Many, many centuries ago an old man was climbing a mountain on the edge of the Arabian desert. He skirted the jutting rocks and scrambled over the

slippery ledges until he reached a point whence he could look out over the land that stretched away to the Mediterranean. It was a land promised to his race. As he stood there he thought of the experiences of the past. He recalled the night when he wrapped his shepherd's cloak about him and crept for shelter from the wind behind a great rock in a weary land. He remembered the glow of the burning bush and the call that came to him to free his people. He remembered the months of struggle before Pharaoh let the people go. He remembered the forty years of wandering in the wilderness. All that was behind him now. And before him was the promised land. Moses could not see the wide-spreading kingdom of David that was to be, nor the glories of Solomon, nor the triumphs of the Maccabees. He could not visualize Jesus as he went about his work of ministry through Galilee and Judea. But he had faith to believe that God would make of Israel a great and a happy people. Can we from our vantage-point of the twentieth century catch a vision of what the earth shall be when its kingdoms and its commonwealths become in very truth the kingdom of our God?

H. K. R.

V

THE PLACE OF THE BIBLE IN LEADERSHIP IN THOUGHT

THE Bible entered into the life of the world as a new intellectual force. Not by way of the schools or through the favor of the scholars, not in the realm of the speculative, but as a living force functioning in the spiritual realm in the common life. It brought men face to face with the realities of life with a new insight springing out of a deeper experience, with an illumination which came from a source they could call nothing less than the Holy Spirit. It compelled men to think on the problems of life and brought the direction needed for that task. The glory of Greece was that by sheer force of intellect she had brought everything under examination for thorough analysis, but even the thinking of Greece had to subject itself to the new leadership, and philosophy became the hand-maiden of theology. Everywhere the Bible has gone it has stirred the minds of men and faced them toward the great objectives of human existence. Wherever any order of society has fallen under the

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dominance of autocracy, whether it be political, or ecclesiastical, or scholastic, it has sought in one way or another to keep the Bible from the people, for such a system is imperiled when men think under the leadership of the Bible. When the democratic ferment appeared it was perfectly logical that the movement should turn to the Bible for leadership and under that leadership create our modern world.

That appeal to the Scripture at once involved the question of interpretation. How was the Bible to function in leadership? The repudiation of the definitions imposed upon the book by ecclesiastical organizations and the assertion of the right to go directly to the Scriptures and inquire as to their meaning involved the discovery and the application of the right methods of interpretation. To this task has been given one of the noblest services of which the church has any record. For thoroughness of equipment, diligence in application, perseverance in reexamination, it is beyond praise. To many seeing it only in part and only at some stage of development, it has presented an object now of ridicule and now of fear, but it has persevered in its task with the result that the Bible is better known today than ever before and the erudition of multitudes of specialists is at hand in convenient and usable form for any diligent and faithful pastor or Sunday School

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worker. It is possible therefore to place the Bible in a more telling place of leadership than in any previous age.

A FAVORABLE SITUATION

But leadership implies a definite situation, a starting-point and an objective. It means progress. Our starting-point is the world of action of our day. Our objective is the liberty of the sons of God. These two points determine the line of progress.

When we face this world in action we are at once confronted with Democracy. The leadership we seek to win is the creating, inspiring, and guiding of public opinion. It is not the construction of a philosophy for the few, but giving a point of view to, and quickening the conscience of, the many. The keyword for democracy is mutuality, mutual regard, mutual self-restraint, mutual aid. It is social and industrial idealism. Then we find we face a situation which calls for the greatest resources, for it involves the empowering of human nature to realize these ideals. But this is the very field in which we feel that the Bible is the one book of leadership. Here it can come into its own.

There is another advantage in the situation. The whole world is stirred into thinking. We do not face the difficulty of provoking men to thought. We have before us a world which has been agitated

by great events which have quickened even the slothful minds with the most profound problems. Men want leadership. They are anxious for the solution of their problems. They are thinking in terms of democracy, service, freedom, idealism, and considering these things in the light of their broadest relations. But above all, men are today recognizing that the fundamental questions are moral and that the thought of today must stand before the judgment-seat of Christ. The Galilean has been seated at the right hand of God.

As we face our starting-point in this world in action we are to remember that leadership in thought is conditioned by the rules of thought. It is not something which can be dictated by any outward authority, nor conjured by the repetition of slogans. It must be enlightened and stimulated by the truth. It must deal with reality. Our task, then, is along one line only, and that is "the manifestation of the truth to every conscience."

THE UNITY OF THE BOOK

I. To bring the Bible into its rightful place of leadership we must show the unity of the book.

The last phase of the great war made very clear the necessity of unity of command, the correlation of all parts for a definite objective. This princi-

ple is equally necessary in our problem. The scandal which arouses justifiable suspicion is that *anything can be proved from the Bible*. The most diverse and contradictory beliefs, so contradictory that they are provocative of strife which divides the church itself, are presented as representing the teachings of this book. But if the Bible is to perform the task of guiding the present democratic movement, there must be that unity which will give definiteness and present an unmistakable and inescapable message.

The first thing to recognize is the complexity and diversity of the Bible. It is a library and not a book. It differs widely in both literary form and quality and therefore requires variety of treatment in its interpretation. It contains the literature of a race passing through the successive epochs of its history as these develop through a long period of time in many forms of historical situations. Men of the most diverse sorts face distinct and dissimilar situations with distinct and dissimilar problems. Earlier prophecy threatens the nation with destruction, later prophecy comforts the nation with the assurance of a glorious future. More than that, there is the definite line of cleavage dividing the book into two parts, the revelations of two dispensations, with the most divergent characteristics, one to bring into bondage, the other into liberty.

This complexity is to be fully recognized and not concealed by forced harmonization. Whatever the unity, it is one which has in it a place for this complexity. One thing at once becomes unmistakably clear and that is that the unity is not to be found in externals. It is not in the legislation. There is a tradition that a certain rabbi burned many barrels of oil endeavoring to reconcile the legislation of Ezekiel with that of the Pentateuch. This is a rabbinic method of expressing an honest, if heretical, opinion, that it cannot be done. If the attempt is made to discover unity along this line it will prove futile. And so it will be with any of the externals in which religion finds its temporary form of expression.

The recognition of a complexity which is so decisive that unity cannot be discovered in legislation or any externals is a distinct gain. It immediately eliminates that pernicious use of isolated texts by which anything and everything is proven. Trained under such use of the Bible, men display, to quote Dean Hodges in another connection, "an ignorance which is not natural but acquired."

Further, it carries the question over into another realm and compels us to seek the unity at a deeper level in a more comprehensive fact. The unity of the Bible is organic. It is the unity of life, "first the blade, then the ear, then the full grain in the

ear." Such unity is always characterized by variety, complexity, and even diversity. The artificial is to be recognized by the perfection of undeviating exactitude in detail, but life has variety, richness, and extensiveness of variety. There is, for example, the unity of the Colorado River. How varied are its parts! There are numerous side cañons coming from many sources bringing their contributions to the main stream. We see here tumultuous rapids, and there deep silent currents, and again roaring falls. Now it flows gently and then drives with tremendous force through some obstruction. The course is never in a straight line. Now it flows east, now west. How diverse are its units. But when one stands above and views the whole system of valleys and the great line of the increasing main stream, the unity becomes clear. It is that great drive through the resisting strata to the sea, for though it flow now eastward and now westward, it is ever flowing southward to the sea. And even a box cañon which now leads nowhere and has no stream, fits into this unity of life.

"The Bible is not level, like a desert, it is full of hills and valleys. It is not like an enclosed garden, with trim beds of growing things, carefully weeded and intersected by neatly graveled walks; it is like a wide expanse of country, with farms, but also with forests in which there is thick undergrowth

and trunks of fallen trees; with land partly fertile and partly infertile; with good roads between populated town and town, but also with abandoned roads still marked with old deep ruts but now leading nowhere. The Bible is not an account of a series of monotonous centuries like the annals of a stagnant people; it is a record of progress, out of ignorance into better knowledge, from lower to higher ideals. It is as interesting as a river, on its varied way from the mountain to the sea." (Hodges, "How to Know the Bible," pp. 9, 10.)

GOD'S ACTIVITY IN HISTORY

The unity of the Bible is in the activity of God in history. There is presented a great line of action which is luminously and dramatically set forth. It is God at work in the history of a chosen people. There we see them led through the successive epochs of their history as that stood related to the great civilizations and forces of the ancient world, not a thing apart, but the supreme fact in that world history. There is unfolded for us a history, political, economic, moral, religious, for all these factors enter into the complexity of life. It is the story of God bringing righteousness to pass in the affairs of men. And all this finds its proper climax and interpretation in Jesus Christ. What Paul says

of creation in general is emphatically true of Scripture, "In him all things consist." There is the true unity of Scripture. The highest thing that can possibly be said of the Bible is Jesus' word, "These are they which testify of me." It is in Christ that the whole line of action becomes plain. The moral significance and purposes here rise to that fulness and clearness of meaning which illuminates all the past and shows what was latent in it. In him the temporary suffers the annulment of the obsolete and the permanent is vindicated.

Here, then, is the unity: that long line of progressive, creative moral activity which in Jesus finds its fulness of expression. "It is the unity," to quote Peake, "of a definite journey toward a definite goal." Here is a oneness which is vital, dynamic, and therefore the very sort of unity with which we can bring this book into a challenging place and on the basis of this present a standard with which the world's thinking must take account. Thereby we can show that the Bible means something clear and unmistakable which is able to give direction along a path of progress.

The recognition of this unity demands of us a comprehensive view of the Bible and the handling of its details in their relation to that which is central. That comes at a great price, yet it must be had if the Bible is to bring something clear, con-

sistent, and challenging to this world. Our method of employing texts does not, as a matter of fact, minister to this conception of the Bible. Using them merely to cast a sacred nimbus about our fancies, or because isolated from their context they suggest some attractive notion, will not place Scripture in its rightful supremacy.

We only nibble at the Bible. With the indiscrimination of uncritical fancy or in the hastiness of hurried preparation we catch at this thing or that; now a bit from the pessimistic Ecclesiastes who believed there was nothing new under the heavens; and then a portion from the optimistic Paul who believed that all things had become new; now a line from the priestly Leviticus, and then one from the antipriestly, anti-Levitical Hebrews; now an idea from the narrowly Jewish Esther, and then a text from the Sermon on the Mount. And to each is given the same evaluation. Such a leveling of heterogeneous material is eventually at the expense of the higher. And by this method perspective is destroyed and the salient thing, to which all parts minister, is lost. That is not leadership. The need is of a comprehensive view which preserves perspective and therefore gives the greater force to the essential principles. Only in this way can the Bible as a progressive, unified interpretation of God in history make its distinct impression.

REALITY AND SOLIDITY

II. Then we must show the reality and validity of the Bible for the affairs of this world. The charge of other-worldliness, when it means aloofness and indifference as to the affairs of this world, when it is lack of contact with reality, is a charge which if sustained means loss of leadership. We have to present something which is practicable, which is workable, which has reality.

We have said that the unity of the Bible is found in the action of God in history. So also is its reality. In the Bible we view the very stages of God's operations. There we see him at work in that creative activity whereby he shapes the affairs of men to the ends of righteousness. Here, then, we are dealing with reality, a personal God operating in the life of this world. And this is demonstrated in the Bible not as something which is haphazard, spasmodic, or limited in scope, but as a constant, nay, the constant and eternal factor. It is action which accomplishes its ends; it leads from lower to higher; it is a record of progress.

A comprehensive view of the Bible exhibits the action of God through the successive epochs of a national history. The action has wide diversity. It deals with the individual and with the social group. Its interests are political, economic, moral, re-

ligious. All takes place with sufficient scope to bring in international and even universal considerations. Action of such scope and variety proving to be morally creative and morally progressive has reality and validity. It is not a speculative matter to be quibbled over, but introduces inescapable standards of judgment in the light of which today's real thinking should be done.

The action of those ancient days must be related to God's action today. Warfield has written a book to prove that miracles ceased with the Apostolic Age. If that be so, what vital interest has today with that age, which by his argument, is of an essentially different kind. We believe that the miracle of the deliverance from Sennacherib and the deliverance at the Marne were wrought by the same God and by the same methods, and Psalms 46 and 47 written in celebration of that former event are just as apt in connection with the latter. We can sing with the same assurance and for the same reasons Israel's great song of praise,

God is our refuge and strength,
A very present help in trouble.

THE LAW OF GOD IS ONE

If we are to have any secure basis upon which to work we must begin with the axiom—the law of

God is one. The religion of the Old Testament found its mature conviction in the formula: "Hear, O Israel: The Lord thy God is One." But the oneness is something more than numerical. The prophets enriched this with a content of meaning that placed this proposition far beyond a mathematical formula. It is the unity of the consistency of a perfect moral being. Such oneness is what monotheism means when spiritually comprehended. The monotheism of Mahomet is numerical, while that of Isaiah 40 to 55 is spiritual, and therefore the latter stands in a different and higher category. If God is God, he must be the same yesterday, today, and forever. Only as this is true can this ancient book enter into the life of today as supreme in leadership. We must be able to demonstrate the reality of God in action in the affairs of men, working with the same forces and for the same ends, then and now. *There must be moral consistency.* That is the only hope for leadership.

We do not need to go to the fields of Flanders to find deeds of frightfulness. They are in the records of ancient days. It is said that in destroying Jericho "they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword" (Josh. 6 : 21). In another place we read the taunt song (Ps. 137 : 8, 9) :

O daughter of Babylon, who art to be destroyed,
Happy shall he be that rewardeth thee as thou hast served

us.

Happy shall he be that taketh and dasheth thy little ones
Against the stones.

At the conference on the Second Coming held last year in Philadelphia, B. B. Sutcliffe, of Moody Institute, said that at the conclusion of the present war the Jews were to be gathered into the land of their fathers, only to have fall upon them an appalling retributive vengeance such as would render the awful carnage of the present war a mere drop in the bucket. In our condemnation of Teutonic frightfulness what shall we say of this? And yet when modern scholarship has asserted that none of these things represent the action of God, it has been called atheistic. The only relief from this stupendous moral difficulty is in the comprehensive view which gives the clear line of the action of God through history making for righteousness. That alone can have validity in the minds of men who are moved by idealism.

This action with its reality and validity for our day stands out with unmistakable distinctness. When we go back to the origins of the Hebrew nation we find there two forces brought into opposition. On the one side is autocracy, brutal, crushing, relentless; on the other, a passion for righteousness, the feeling of moral obligation. This contrast

runs down through the history. The great act of deliverance from Egypt manifested both the mercy and the righteousness of God. This, followed by the covenant at Sinai establishing a moral obligation, constituted an experience of such significance that it took a thousand years to work out in history what was implicit in that experience. And at each stage in the advance the nation recalled this deliverance and this covenant and found new meaning in them. These fundamental truths of mercy, righteousness, and moral obligation were developed in history. They are not the logical theories but the forces which operate in the ordering of the world. The great statements of the idea of God are statements of the forces actually in operation accomplishing the ends of righteousness.

History, not speculation, is the great teacher of the moral attributes of God. The great achievements of God vindicate his truth. We, today, have seen God at work in history manifesting the truth to every conscience in such a way that, as one beholds it, he is bound to exclaim with profound conviction and overflowing joy: "God is not mocked. Whatsoever a man soweth that shall he also reap." Our duty is to exhibit the action of God in those days of old in such a way that we may demonstrate his moral attributes as realities of history and thus rightly interpret and rightly direct our own day.

PERSONAL EXPERIENCE

III. Next we must recognize the place of personal experience in revelation. The modern world with its insistence upon reality rightly emphasizes personal experience in religion and insists that this is the proper study of theology. This attitude is really due to Christianity and is altogether to our advantage, for religion from the Christian point of view is coming to know God and to be known of God. The Bible is a book of religious experience. The truth which it brings is that which men found in personal experience. The old rabbinic idea was that the agent of inspiration could be compared to a pen in the hands of God: the patristic idea was higher, for the comparison was with a musical instrument upon which God played. But in revelation we deal with the contact of personalities, and, in the ultimate analysis, nothing in the material world will make this plain. We must speak in the terms of the experience of free, moral personality.

There are two terms which are coordinate: Revelation and Discovery. That which from one point of view we define as revelation, is, from another point of view, discovery. God's action is revelation, man's reaction is discovery. The two terms describe the same process in this order, action and reaction. To say that man discovers the truth is

not a way of saying that it is not revealed. Where God is not coming forth in revelation, there can be no discovery. Where man is not responding in personal discovery there can be no revelation. Therefore our understanding of revelation is to be found in the study of man as he is discovering the truth, for the question must be approached from man's side, and as we are able to penetrate into the processes of discovery we shall come to see how God made his revelation. In this way we can examine the supreme reality: God at work in the human soul.

The great religious expression, "to know God," is this very thing, the realization of God at work in the human soul. In such an experience the truth does not come as something which is reported to the mind as a matter of information, no, it is not a report made by God. "I had heard of thee by the hearing of the ear; but now mine eye seeth thee." It is the experience of creative activity in the soul working therein both to will and to do. It is that experience spoken of in the promise of the new covenant when the truth of God is written upon the heart and so becomes incorporated in the very personality. Religion degenerates easily into unreality and the most subtle and most dangerous form is externalism in religious knowledge.

When we come to the revelation of the Bible we

find ourselves dealing with no externalism or unreality in the knowledge of God. Its formula is not, Rabbi So-and-So said this and that, but "Thus saith the Lord." We meet with a reality of experience which at once carries the matter outside the realm of quibbling. It confronts us with the necessity of moral decisions. Its revelation comes through the profound experience of life by which the truth is personally discovered and wrought into the very character of the discoverer. As Prof. A. B. Davidson well says: "The prophetic ideas form but half of the teaching of the prophets; the greater half lies in their own lives and relations with God."

TRUTH IS A PERSON

We see Hosea passing through the bitter tragedy of infidelity but finding, deeper than wounded pride and outraged feeling, a love which would persist through anything in seeking reconciliation, and out of his heart-rending experience he found the Love that will not let us go. The greatest of all the prophets is Jeremiah. He has left us the most illuminating self-disclosures. In the travail of his soul he found the true meaning of the personal relation to God. He became a man despised and rejected, and out of his sorrow came the glorious vision of the new covenant. There stands the Fifty-third Chap-

ter of Isaiah, the climax of prophecy. We read it altogether wrongly if we fail to see in it the experience of a human soul. Some one bore a cross before he gained the insight to write those lines, and in the realm of vicarious suffering he attained his understanding of the Great Servant. Fellowship in suffering was the writer's introduction to the Servant. The Psalms contain the records of experiences so searching and intense that the human heart in every age has come to them to renew and revivify the religious life. The interpretation of Paul rests primarily on an appreciation of his personal experience, for in it are to be found all the elements of his theology.

This is shown supremely in Jesus. "I am the Truth." Truth in the ultimate analysis is a person. Love, faith, purity have no independent existence. The reality is a loving, faithful, pure person. God does not realize himself in an abstract quality or in a definition, but in a person. After he had revealed himself in various portions and manners, he revealed himself in a Son. It is in the Son that the very truth of the Father becomes manifest. The Person of Jesus, not the doctrine of the Person of Jesus, but Jesus, the living reality of the divine life, is the supreme study of theology.

Consequently the task of the interpreter is to enter into the profound experience of the men of

God. That requires the highest qualities, the greatest patience and self-discipline, but as long as the Ten Commandments are better known than Jeremiah we ought to fail in leadership. This is saying nothing against the Ten Commandments. But we have left the weightier matter of the gospel undone if we have not made the experiences of the most profound souls of ancient days living and real and with them confronted the life of our day.

If the Bible is to exercise that leadership which is needed, it must interpret to the men of today the movement of God in their own souls. It must give them some way by which they may test the spirits whether they are of God. The life of God in the human soul can be made an impelling reality when shown in these souls through whom the revelation came. There we see the truths of God coming into manifestation as they are wrought in the furnace of experience. We see truth being inscribed upon hearts of flesh, being shaped into the undying forms of personality, coming into being in this world in the very fiber of a man's character. The truth of God is, as Tennyson said of life,

not as idle ore,
But iron dug from central gloom,
And heated hot with burning fears,
And dipt in baths of hissing tears,
And battered with the shocks of doom
To shape and use.

One may dissent from an argument and question its force, but truth of this sort does not admit of contradiction. It has reality and validity before every conscience.

A BOOK OF PROGRESS

IV. In line with the principles set forth above we must present the Bible as a book of progress.

The Bible is always the book of great expectations. It is always anticipatory. It is so because it deals with principles which furnish the lines of development. These principles never find full realization in any age, but have a great future latent in them. Therefore the Bible is essentially a book of leadership in the realm of the affairs of human society. When God called a people out of slavery under a brutal autocracy, leading them by a man whose soul was ablaze with the cause of justice, humanity, and brotherhood, releasing them by a notable act of merciful deliverance, binding them to him by a covenant establishing moral obligation, he performed an act which involved an age-long line of development whose implications have not as yet been fully worked out. And in every age the anticipations of that act have to be brought to a wider and deeper realization. The act still leads onward. The book is progressive in principle. It deals with

the action of God which is always more extensive in its implications than its temporary form can express. His action is a principle finding partial expression but implying further action progressing along the line of the principle.

This means that the temporary is constantly subject to retirement. There is the cancellation of development which is constantly operating to antiquate and disannul older material. The book of Hebrews is constructed upon the basis of this principle. It asserts the cancellation of the Levitical system because of the coming in of another system. The Sermon on the Mount sets aside elements from the Mosaic system. The fulfilment of the law involves the superseding of its earlier stages. The most striking case is in the Old Testament. Isaiah asserted that the sanctity of the city would protect it against the attack of Sennacherib. The event justified the claim. A century later Nebuchadnezzar stood before the walls of the city and the people cried, "The temple of Jehovah, the temple of Jehovah, the temple of Jehovah are these!" and fancied in this sanctity to find security. But Jeremiah said that these were lying words. The truth of the days of Isaiah was a lie in the days of Jeremiah. The slogan had become a positive danger. So time cancels the ancient good which has served its day. The secret of the cancellation is the progressive

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character of the revelation. God is in action leading onward. The religion of the Bible has this vitality and therefore is always prepared to meet new situations and cope with them by the necessary adjustments and developments. You cannot surprise the Bible.

A burning question today is the eschatology of the Bible. This is not the place to discuss it, but one thing should be said, and that is that in essence the eschatology of the Bible is a religion of great expectations meeting the successive crises of its history, each time looking for the inauguration of a new order. Only a religion with widening expectations developed through the experiences of history can have a real eschatology.

NEW SITUATIONS

But the Bible is not only able to meet new situations. It has a more important characteristic. It creates new situations. The Bible has often been used as the big stick with which to club the radicals and the progressives. It is not the function of the Bible to close discussion, but to open it. We have seen the disasters arising from the other point of view. Men tried to employ the Bible to close scientific discussion, and we remember with shame the attitude toward Galileo. Men tried to use the Bible

to close political discussion, and we remember with shame the attitude toward slavery. Only recently a prominent preacher of Boston employed the text, "And there was war in heaven," to close the discussion upon the League of Nations. But the Bible is a book to raise issues, to inaugurate forward movements, to quicken new ideas. Wherever the Bible has entered society it has been a veritable ferment. It is as though a woman took yeast and put it in a batch of flour.

We ask the question, Was the Bible inspired? Let us rather ask, Is the Bible inspiring? Does it lay hold upon the deep feelings to make them glow with fervor, does it quicken the will with new additions of conviction and determination, does it cause men to sing great songs and dream great dreams and attempt great deeds of high adventure? Does it become the channel of great forces entering social and international life in forward movements? If this is not true, what is the use of discussing the inspiration? That is proved when it imparts spiritual impulses by which men are led forward. It is proved a prophetic book when it makes prophets.

The Bible is inexhaustible. Ever-new light is breaking from its pages. The fulness of its meaning can only be known in its reactions upon human society through the long course of history. The Bible could not be understood in the second century

as well as in the twentieth, for it had not been put to the test of history that its meaning might be made the clearer. As we contemplate the new age we are entering, no less stupendous in its dangers than in its promises, we feel confident that this same inexhaustibleness will vindicate the claim of this book to leadership. New light will break from its pages. If this generation should take the Bible in earnest, they would by no means exhaust it but rather discover it opening such a vista of new significance, they would pronounce all past accomplishments a falling far short of the glory of God.

Our task in bringing the book into its place of leadership is in manifesting in all clearness and force the reality of God's action and then developing the inescapable implications of that action. Thereby we can present its line of progress for guidance in the development of today.

QUICKENING THOUGHT

In conclusion, the function of the Bible is not to do the thinking for this age. It does not bring a ready-made set of ideas which can pass as an inheritance from age to age. The apostolic injunction may well be adapted to this realm and we may exhort each age to work out its own salvation with fear and trembling. This day as well as every other

must grapple with its own problems with all the intellectual vigor at its command, for while there is vicarious thinking, there is no substitutionary thinking. This age will discover the truth of the Bible just to the degree it thinks it through. Jesus often answered men's inquiries by the most searching questions and tantalizing replies calculated to set men thinking. His answer is always one which men must grapple with. That is not saying it is not plain, but that it is plain only to those who are willing to think.

Therefore it is true that the Bible will have influence just so far as it is able to stir thought. Thinking must be free. Just so far as it is dictated, or accepted without reason, or imposed as tradition, it is not thinking. The function of the Bible is to inspire man's thinking. This it can do only by confronting the world with that which has reality and validity for the soul.

The validity of this reality is entirely moral. That is our advantage. The Bible functions entirely in the moral realm. Men say as they view literary theories of the Bible that this theory or that theory is true, they cannot accept the Bible. While the discussion is solely in the realm of literary theory they find in its problems an obstacle to faith. But when confronted with the reality of God, when brought face to face with spiritual

reality, the judgment passes over from a literary to a moral question. Here is the real issue of rival literary theories—which one brings out most clearly the reality of God in the world? That is the real test. And we have sought in this paper to show the supreme necessity of accomplishing this.

When the question thus becomes one of facing the reality of God, one may turn away in disbelief, but only at the peril of his soul. There one cannot debate and negotiate, he can only believe or disbelieve. Our task is to present the Bible in such a way as to bring the soul before the bar of its truth and compel a moral decision. We must "make manifest the truth to every conscience of man." That is the peculiar function we have in relation to leadership in thought.

J. P. B.

VI

THE LEADERSHIP OF THE MINISTER IN THEOLOGY

THE most important fact about any community is its theology. By theology, of course, is not meant the irrelevant speculations which have sometimes occupied the minds of professional theologians, but our fundamental religious conceptions, our way of looking at life. All our activities are conditioned by our basic ideas, however these ideas arose in the long history of the race out of the necessities of life itself. Behind the deed there is always a creed of some kind. One of the falsehoods utterly discredited by the great war is the statement that it does not make any difference what a people believes. We have seen a great people drilled to believe that the final object of the state is power, however attained, and the result has been a sanguinary struggle which has threatened the very existence of civilization. On the other hand, the victory of the allied nations has been due to spiritual forces no less than to material. The war was

won by imponderables, morale, ideas. Wilson's typewriter was mightier than Krupp's guns. The ultimate power in the world is the power which shapes the thinking of men. The minister has no higher function than to lead a community into the full acceptance of a Christian theology.

My subject is a large one, and it is not possible to consider it in all its phases. I shall concern myself chiefly with the content of the minister's message. Even here it would be folly to attempt an exhaustive doctrinal statement. My aim is a more modest one. I shall seek to point out some needed emphases at the present time upon the doctrines of God, Jesus, salvation, and immortality.

I. God

The basic truth in all religion is God. The decisive fact for all of us is the nature of the Ultimate Reality. Is it blind force or purposive love? It must be apparent to the dullest mind that the whole significance of life depends on our answer. Bertrand Russell assures us that all our human achievements are destined to be overwhelmed by "the trampling march of unconscious power." Jesus stood in the presence of the universe and said, "Our Father." The question of God is the question of the kind of world in which we live. We may be sure

that the Nature of Things will have the last word, and whether it is friendly or hostile to our ideals is the one fundamental consideration. There are three descriptive phrases with correlative terms employed with reference to God which demand attention.

IMMANENCE AND TRANSCENDENCE

The first of these is immanence and transcendence. In recent years heavy emphasis has been placed on the immanence of God. He is within his world as well as above it. Dr. A. H. Strong, in a notable address at Cleveland in 1906, declared that the discovery of the immanence of God in the universe was the chief source of change and improvement in modern theology. Immanence is, indeed, a truth which we can never afford to lose. An anthropomorphic God sitting far off in the heavens cannot meet the needs of the human heart. Only a God immanent in the souls of men can be the God of democracy. God is a Spirit, the Universal Presence, closer than breathing, nearer than hands and feet. The growth of the various New Thought movements shows the vitality of the conception of God as the universal mind.

Immanence of itself, however, tends to pantheism. God becomes identified with the world and lost in it. His personality is obscured and there

follows the loss of faith in the permanency of our own. Furthermore, there are men who regard God as a name for the spirit of the community, humanity in its ideal, corporate aspect. To Prof. H. A. Overstreet, God is "The Common Mind." And Prof. E. S. Ames in "The New Orthodoxy" assures us that God possesses at least such reality and objectivity as our social entities, like colleges and cities, but he does not seem to affirm anything more. It may be doubted if such a type of thought will become the orthodoxy of a church universal. The revolt against immanentism in all its extreme forms was under way even before the war. Ernst Troeltsch declared in 1912, "Beyond doubt, in the modern world also, the ideas of the need of redemption, of another world, and of the supersensible will again make their appearance, and neither immanence nor optimism will be its final word."

The time now demands renewed emphasis upon the transcendence of God. He is transcendent if he is personal. God is no mere force imprisoned in the cosmic process, he is the free and purposive God who created the world by his power and who shapes the course of history. Personality we know first of all in ourselves as reason, love, and will in self-conscious unity. It is our noblest concept. We have a right to stand on our highest hilltop when we try to understand the ultimate reality. Streams

do not rise higher than their source, God also is a person, whatever more. Nor is even, steady process his only method of action. The abrupt, the unexpected, the catastrophic enter into his plans alike in nature and in history. God can answer prayer, he can radically transform a man in the experience of conversion, he can utter himself in history in the transcendent personality of Jesus, he can lift a man clear out of the present order of things into a happy immortality.

LOVE AND HOLINESS

There is another phrase which has played a large part in Christian thought concerning God—love and holiness. For decades the stress has been placed on love. The humanitarianism of the nineteenth century and the recognition of the divine love went hand in hand. An earlier time dealt with the criminal in the spirit of vengeance, but we tried to reclaim him, rightly believing that all the ends of justice would be subserved by his reformation. To Jonathan Edwards God was a Ruler; to Dwight L. Moody, a Father. Here too is truth which must never be lost. God is love, and love is the fulfillment of his law.

But the companion truth must now receive larger recognition—the holiness of God. By holiness is not meant mere punitive wrath, as some of the older

theologians practically taught. Holiness is the moral excellence of God. President Mullins would make holiness the basic attribute of God, of which love and righteousness are expressions. For my part, I do not see any real difference between love and holiness when both terms are used in their deepest sense. Love is not indifference to moral distinctions. It opposes sin and seeks to eradicate it. Holiness desires to impart itself and thus to save the sinner. Love and holiness have the same end in view, they are facets of the same diamond.

As a matter of historical usage, however, each word has its special meaning. Love carries with it the atmosphere of the divine compassion and kindness, and holiness the atmosphere of the divine rectitude and justice. And it is the truth of the divine holiness which our time needs to hear. God is the infinite excellence in whose character there is no trace of evil. The wickedness of this war is not the work of God but of man. The moral order which he has established is inviolable, sin always carries suffering in its train. The Christian conception of sin has been obscured in our time by naturalism. A mistaken interpretation of the theory of evolution said that ruthless struggle was the law of progress, whereas in point of fact mutual aid is as primordial as self-assertion. A school of *real-politik* arose in Germany, with some exponents

indeed in every land, which said that might made right. Success consecrates all crimes. The invaders of Belgium were asked what history would say concerning their deeds. "We will write the history," was the cynical reply.

And now the war has done for us what the sufferings of the exile did for Israel, it has convinced us as never before of the reality of human sin and of the reality of the divine holiness. We cannot set up a moral order of our own, we cannot even vote it into existence. We can only discover the law of God and, if we are wise, obey it. God is not mocked, man reaps what he sows. Every morning at certain seasons of the year there is a heap of dead birds at the foot of the Statue of Liberty in New York harbor. Drawn by the great light, the birds beat against it and fall dead at its base. Like the statue at the gate of the New World stands the moral order. To pit our lives against it is to perish. "Ye shall be holy, for I the Lord your God am holy." The new order of things after the war, political, economic, social, if it is to endure, must stand on the immovable foundations of justice and brotherhood.

To one other phrase which is applied to God we will refer—goodness and power. Here we are confronted with the problem of theodicy, the vindication of God's character in view of the presence of

cosmic and moral evil in the world. The problem has burdened the hearts of men in all ages, it assumes especially acute form in our own time. The world war has brought unparalleled sufferings upon vast populations. How is it possible to believe in both the goodness and power of God? Perhaps he is powerful but indifferent to us; perhaps he is good but unable to help us.

In the presence of this dilemma there were those who said that God was kindly disposed toward us but that his power was limited. They saved the moral character of God at the expense of his metaphysical omnipotence. This was the choice made by John Stuart Mill; he said that God was good but not omnipotent. William James, and the pluralists generally, declare that God is finite. And now comes H. G. Wells to inform us that the God with whom we have to do is our fellow sufferer and fighting companion. As for the God back of all things, the Veiled Being, he is neither benevolent nor malevolent, he is indifferent to us. But the real hero in Wells' theology is the Veiled Being. He represents the inmost nature of things, the final word. If he is not assertively good, there is no hope for us. The pith of the doctrine of the Trinity is that God, the ultimate God, is forthgoing and self-expressive. In other words, God is love; not Father only, but Son and Holy Spirit, one God blessed forever. All our

religious interests have compelled us to affirm the goodness of God.

The time has come for us to declare anew in an intelligent and positive way the power of God. It was precisely the hour of desperate suffering which marked the world upheaval twenty-five centuries ago, one of the greatest crises in the whole history of religion, when the prophets declared the universality and omnipotence of God. In the days of the exile the words were first heard: "Hast thou not known? hast thou not heard? the everlasting God the Lord, the creator of the ends of the earth, fainteth not, neither is weary." Men need today, as truly as then, the consciousness that the Love that loves them has adequate resources at its command. Christianity has never said that omnipotence meant unconditioned, irrational power. God is limited by his moral self-consistency and by the freedom of men. But while God is in history, he is also above history. He suffers with us, but he overrules our sorrows unto good, making even the wrath of men to praise him. This world is a school of character, and as such we must judge it. Nor can we fully appraise it apart from the eternal order in which it merges and of which it is a part. But whatever the mysteries and the difficulties, we will proclaim with unshakable confidence that God is Love and God is Power.

II. JESUS

The place of Jesus in the thought of the community is another vital concern of the minister. Jesus is the central fact in the Christian religion. His personality has an importance for us to which no other religion offers a parallel. Loyalty to Jesus was the touchstone of discipleship in the first days of Christianity and it is rightly so today. "Come to Jesus," this is the evangelical message. But such an invitation has no significance for men until they know who Jesus is, what he teaches, what he wants us to do.

It is not too much to say that Jesus is today the central problem in both historical and systematic theology. The most painstaking study of the oldest literary sources has vindicated the historicity of his career. There was such a man as Jesus. Further, the Christ presented in our oldest documents is essentially the Christ in whom the church has always believed. It is conceded by liberal scholars that these documents do not give us the humanitarian Jesus of nineteenth century liberal Christianity but the heaven-sent deliverer. The phrase "Son of man," the favorite designation of Jesus in the Gospels, does not set forth his humanity in opposition to his divinity. Coming as it does from the book of Daniel, it means Messiah, just as the phrase

"Son of God" in the Gospels means Messiah, Messiah in the supernatural and not merely in the political sense. It is a divine Saviour who looks out upon us from the very first pages of the earliest sources in the New Testament.

SOCIAL TEACHINGS

The world today stands in special need of the teachings of Jesus, particularly his social teachings. It has been the fashion of worldly-wise men to disparage the social ethics of Jesus. They said that his words were an impracticable idealism. The Golden Rule in politics was termed an iridescent dream some years ago in the United States Senate. The recent recovery of the eschatological background of the Gospels has brought new difficulties to many minds with regard to the social teachings of Jesus. The first Christians took over Jewish Messianism and were living in momentary expectation of a supernaturalistic establishment of the kingdom of God. Therefore it was said that Jesus gave us an interim ethics, an impossible other-worldliness. We are glad that Jesus did state his message in the light of an ideal order. For that very reason his words rise above the accommodations of history into a timeless and eternal gospel.

The social message of Jesus can be put in a single

word—service. The greatest words that fell from his lips were these: "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." Self-realization comes through self-sacrifice. Mutual service, this is the law of life alike for the individual and the state. Over against the Nietzschean conception of life as ruthless self-assertion stands the ideal of Jesus. Before the war Professor Cramb of Cambridge declared that the supreme significance of the twentieth century was the struggle between Napoleon and Jesus for the mastery of the European mind. Corsica against Galilee. The philosophy of force against the philosophy of service. Kaiser against Christ. The war has discredited the whole social Darwinism which opposes itself to Jesus. It is plainly impossible to build our human world upon it. If the royal fugitive in Holland would speak as the situation requires, he would cry, "Galilean, thou hast conquered!" On every hand men are beginning to see that the one hope of the world is conformity to the basic principles of the Sermon on the Mount. Only the golden rule of Jesus will ever bring the golden age of man.

OUR MORAL IDEAL

We must do more than emphasize the teachings of Jesus, we must lead the community to see in him

our moral ideal. His teachings are not abstract truths, they are embodied in his life. The character of Jesus stands out as our standard and inspiration. He was both strong and gentle. In him was courage and strength, and yet sympathy and tenderness. He was the most social of men, yet he knew how to stand alone. He was mystical and idealistic, yet practical and masterful. We must present to men the real Jesus, the historical Jesus. Back to the Gospels.

One of the most thoughtful of the British chaplains, author of "As Tommy Sees Us," has pointed out our duty in the present hour. "I believe," says he, "that we can well afford to give a rest to our able lectures on Old Testament history, to our scholarly expositions of obscure passages, to our profound dealings with ultimate mysteries, to most of our doctrinal discussions, and, above all, to our purely imaginative pulpit confections, and our poetical essays on fancy texts. Some of these things may be wanted again—some never again. But meantime what is wanted is preaching about the real Jesus, the Man of Galilee who was also God. If we can help men to see him, not our doctrines about him, but the Master himself, we shall have done all that we can do," reproducing the testimony of an enthusiastic Philip and an adoring Paul that will bring men face to face with him.

GOD IN CHRIST

It does not suffice, however, to stop with Jesus simply as moral ideal. We need faith *in* Jesus as well as the faith *of* Jesus. As we know the historical Jesus, certain ultimate appreciations press home to our minds. This was the experience of the first disciples. After months of fellowship, Jesus asked, "Who say ye that I am?" And the answer came, "Thou art the Christ, the Son of the living God." Their faith had its basis in actual acquaintance. It was not a mere theological speculation but a personal evaluation. In and through the human they discovered the divine.

This was the way in which Henry Ward Beecher came into a vital faith in Jesus. He left Lane Theological Seminary with a soul deeply troubled by the Calvinism which he had been taught. God seemed to him different from Jesus; one was vengeance, the other, love. Like one of Olive Schreiner's characters he could say that he loved Jesus but he hated God. Then one day when the burden of life was heavy, the words flashed upon him, "God was in Christ reconciling the world to himself." He saw that there was no moral dualism between God and Jesus, God in his essential character forever is what we see him to be in Jesus. And Beecher in the joy of a supreme discovery ran through forest and

meadow shouting: "I have found my God! I have found my God!"

His experience, which is the essential experience of all Christians, found expression in the lines:

The night was dark and the shadows spread
As far as the eye could see.
I stretched my hands to a human Christ
And he walked in the dark with me.

Out of the dimness at last we came,
Our feet on the dawn-warmed sod;
And I saw by the light in his wondrous eyes,
I walked with the Son of God.

The doctrine of the deity of Christ has its secure foundations in the content of his personality. In him we see a supreme love and holiness which can only be the self-manifestation of God in history. The historic creeds sought to affirm two things—Jesus was divine, and he was human; Jesus was one with God, and he was distinct from God. To deny either of these truths was to depart from the faith. Greek thought stated these truths in the terms of a dualistic substance philosophy. Today we think in terms of personality. God himself is the perfect personality, man is personality in its rude beginnings. But the common denominator for God and man is personality. It is the unique perfection of his personality which makes Jesus God manifest in the flesh. Apart from God's revelation of himself

in terms of human life, God is to us a bare abstraction. All the names we give to God come from our human experience: "Our Father who art in heaven"; "The Lord is my shepherd." It is Jesus who puts content into the concept of God, who makes God real to us. To see him, therefore, is to see the Father. Jesus as the Way to God is to us all that he was to Justin Martyr and to Athanasius. All the historic terms concerning Jesus are true as efforts to express realities which lie beyond the reach of human speech: Jesus is Son of man and Son of God; he is Messiah and Logos; he is the first-born among many brethren and the only begotten Son; he is true man and at the same time very God of very God.

We have failed in our theological leadership in the community until we bring man to experience the reality of God in Jesus. Men want to know God, not simply man but God, the final power behind history, in whose hands are our destinies. Bushnell voiced our aspiration, "God is what we want, not a man, God revealed through man, that we may see his heart and hide our guilty nature in the bosom of his love." All Christian history is proof that the vitality of our religion lies in the interpretation of Jesus, not only as moral ideal, but as the disclosure of the Father. We must preach Jesus not merely as the saint whom we offer to God but as the Saviour

whom God sends to us. The ultimate redemptive power of Jesus resides in the fact that in him and through him we come to God.

III. SALVATION

Our message as ministers, furthermore, has to do with salvation. Christianity is a redemptive religion. It has for its background the dark fact of human sin. There is reason to believe that there has come about a deepened consciousness of sin in the world. Through the crust of our boasted cultural achievements there broke the incredible selfishness and brutality of this war. The editor of the *Hibbert Journal* declares that we have overestimated our actual moral progress, if not the moral capacities of human nature. No one can indeed deny the ideal possibilities of man as God made him, but our kinship with the brutes is equally beyond the range of dispute.

Our gospel must find expression in essentially personal terms. This is a universe of persons, God, the neighbors, and ourselves. Nothing counts but personal relationships. Abstract qualities, which have figured so largely in theological discussion, have no existence apart from persons. There is no sin apart from the sinner. It cannot even be said strictly that God forgives sin, he forgives the sin-

ner. It is not law which must be satisfied, but God, and nothing can fully satisfy God save the achievement of his redemptive purpose. Faith cannot be defined impersonally. It cannot mean fundamentally the acceptance of creedal statements. Rather it is personal commitment of ourselves to God in Christ. It is the bond of a supreme friendship through which God imparts himself to us and makes us like himself. Prayer is the very heart of religion because prayer is man in fellowship with God.

Here we see the basic importance of the mystical element in religion. By mysticism we mean the enjoyment of the presence of God. As a matter of fact our experience of God is always historically mediated. The Spirit takes the things of Christ and shows them unto us. Over against the mystical element stands the ethical, whose importance no one can overemphasize. The mystical and ethical must ever go together. But if one has logical priority it is the mystical. The inspirations of our personal relationships furnish the dynamic for our duties. To reduce religion to the merely ethical is to destroy it. Filial relation to God first, then our moral activities. Ethical fruits, so highly prized even by the worldly-wise, grow only on the tree whose roots somehow reach down into the heart of God.

ATONEMENT

The way by which the sinner comes into relations with God is often called Atonement. It is a self-definitive word, at-one-ment, and signifies in its broadest sense the attainment of true and harmonious relations with God. The best synonym for it is reconciliation. Because of the part played by Jesus' death in bringing about our reconciliation with God, atonement is specifically connected with the Cross. There is no doubt that the Cross must assume a new power in our message in the light of the sacrifices of the war. The world has been delivered by vicarious suffering. Our noblest youth, though personally guiltless of causing the war, have given their lives for human freedom. Beside the body of an American boy south of the Vesle River in France was a gas-mask upon which were the words written by a dying hand, "For God and humanity." In the presence of such a sacrifice, we must feel anew the power and glory of Calvary.

Theories of atonement differ, but the fact remains to break our hard hearts and to bring us to God. Perhaps Henry Van Dyke is right in saying that every theory of atonement is true except the exclusive one, every theory has some truth in it. The sacrifices of the war confirm the age-long truth that the innocent suffer for the guilty, and by their

suffering bring deliverance. But this truth does not rehabilitate some historic theories of atonement. The death of Jesus has its unique elements, corresponding to his unique character, but there is nothing in the facts of the war to prove that the death of Jesus was a ransom paid to Satan or a mere appeasement of a wrathful deity. His death possessed significance for both God and man, but seen in the light of the soldier's sacrifice it is a revelation of holy love and a norm of sacrificial devotion.

Our burdened hearts can be satisfied only by the thought of a God who shares our burdens, who suffers with us and for us as he establishes his kingdom in the world. This is the truth graphically pictured in the book of Revelation. The seer saw through the open door of heaven a throne and in the midst of the throne a Lamb as it had been slain. Here is truth in the symbolism of the Jewish sacrificial system. We must see the truth within the symbol and state it, if we can, in terms more intelligible to our time. The throne? That is the place of power. That is what I want to know—the character of the ultimate power. The Lamb slain? That is the self-offering of Jesus on the cross. What we are told is this—sacrificial love is the regnant and final force in the universe. We are not at the mercy of “the trampling march of unconscious

power." We are in a world in which self-giving personality is the central and victorious fact. I am glad to live in a universe upon whose throne is Love that died for me.

To be godlike, then, is ourselves to live sacrificial lives. We are saved when the cross which once stood on Calvary is planted in our hearts. Self-giving is primarily a fact of the will and not of the body. Bernard of Clairvaux said of Jesus that not death but willingness to die pleased the Father. We are sharers of Jesus' spirit when we give ourselves, as God pleases, in death or in service. The Cross summons us to spend ourselves in devotion to the kingdom of God. And always beyond the Cross lies Easter morning. Like our Lord, we die to live.

SOCIAL SALVATION

No presentation of salvation in our time can be adequate which does not recognize its social aspect. Jesus knew nothing of a salvation apart from the kingdom of God. Personality is essentially social. A man can be himself and become himself only in social relations. Utter isolation is annihilation. The church as a fellowship of believers indwelt by the Spirit, gives us a spiritual environment. But our personal relationships reach out beyond the church and bind us to the whole community, to hu-

manity everywhere. The two things go together—we must save the individual in order to save society, and we must save society in order to save the individual. Men make institutions, true, but institutions make men. We must save them both. This means that we must labor to create a more Christian social order. All Christians believe in the realization of a perfected society of faithful souls, sometime, somewhere, but they differ in their conception of the method of its coming. We may be sure that it will never come by any mechanically inevitable evolution, eventuating in what William James satirized as Spencer's Elysian pink tea of the finished cosmic struggle. It will come through the outstretched power of God and through the loyal cooperation of men. We must toil as though all depended upon us and we must trust as though all depended upon God. And, after all, it is only a relative perfection to which we can look forward under the conditions of our earthly life, with the immature personalities of new generations ever coming upon the scene. The full realization of a divine fellowship, of a kingdom of God, lies beyond the borders of time.

IV. IMMORTALITY

Another factor of vital importance in our theological leadership is immortality. It is necessary to

recognize the fact of a deepened public interest in this subject. There has been more thinking on the future life during the past four years than in the preceding generation. In intellectual circles, especially, there had arisen a wide-spread agnosticism with regard to life after death and often a denial of it. The recognition of the vastness of the universe, the discovery of the intimacy of the dependence of consciousness on the brain, the new interest in social salvation, these forces and many others obscured the hope of immortality.

RETURN OF THE TIDE

As a rule, men parted reluctantly with the expectation of a life beyond death. Among the most pathetic words written in our time are the words found in the closing chapter of Herbert Spencer's last book. "Old people," says he, "must have many reflections in common. Doubtless one which I have now in mind is very familiar. For years past, when watching the unfolding buds in the spring there has arisen the thought: Shall I ever again see the buds unfold? Shall I ever again be awakened at dawn by the song of the thrush? Now that the end is not likely to be long postponed, there results an increasing tendency to meditate upon ultimate questions. . . But it seems a strange and repugnant conclusion

that with the cessation of consciousness at death, there ceases to be any knowledge of having existed." With dissatisfied hearts the agnostics watched the tide of faith ebb out to sea, leaving visible the naked shingles of the world. But now the tide is swinging back, the waters in all their strength and beauty are beating ever higher on the shore, the stir of power from out the deep is evident in rustling sands and quivering grasses—a new era of faith has begun.

It is clearly seen that science as such has nothing to say either for or against immortality. To be little man in contrast with a physical universe which, after all, in its discovered greatness, he comprehends with his mind and thereby transcends, is a gratuitous performance. And by what right does any man assume that consciousness cannot possibly exist apart from the brain? Our dependence upon the brain is simply a matter of present experience and not of logical necessity. May it not be that the spirit of man is not the music of the violin but the violinist himself? Though the instrument is destroyed, the musician lives. And it is certainly not inconceivable that he may receive a new and better instrument. And does interest in social salvation require us to cheapen man into a perishable incident in the clash of blind cosmic forces? The very dynamic of the social movement is a sense of the worth of personality.

BASIS OF HOPE

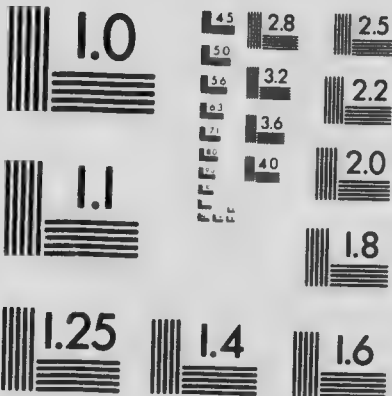
Our assurance of immortality does not rest upon mathematical demonstrations but upon moral certainties. Only abstractions, like the empty propositions of geometry, can be mathematically demonstrated, but the realities of life by which men live—home, friendship, community, religion—are not abstractions. Even the scientist lives by faith, for he assumes the trustworthiness of his own faculties and the coherence of all things in a single system of reality. Our confidence in a future life is a supreme act of faith in the reasonableness of the universe. The long course of evolution has culminated in human personality. The Eternal Purpose will not reverse itself at what we call death, it will go on to its consummations. The perfecting of human personalities in a fellowship beyond the grave, this is the one goal worthy alike of man and God.

The war has brought about a change of spiritual climate. There are new demands on the part of the human spirit which religion must meet. Millions of our noblest lives, in the very morning of their day, have sacrificed themselves for the salvation of the world. Countless homes in an agony of loneliness are asking what has become of the brave lads who willingly died on the battle-fields. Our bereaved humanity is driven to the assurance which sustains



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the heart of George Adam Smith, two of whose sons laid down their lives for Britain and the world—God will deal fairly with them. They who gave their all here will inherit a world to come. As never before in human history the minister is called to preach a gospel of comfort and of hope, and such a gospel includes the life everlasting.

RELIGIOUS EXPERIENCE AND IMMORTALITY

In presenting the truth of immortality, it is well to emphasize the experiential aspects of our hope. Only thus can we accord with some of the deepest intellectual currents of our age. We do not wish to minimize the historical side of the Christian faith in immortality. The actual triumph of Jesus over death has been from the first a fundamental affirmation of believers. But as James Denney told us, we must not deal with historical facts too abstractly, we must see them in relation to the values of religious experience. And he declared that the supreme service which Jesus rendered with respect to the hope of immortality is to bring us into such an experience of God that our hope becomes an inward certainty. Times of sacrificial devotion in human history are precisely the times when the immortal hope shines brightest, for it is then that we become most clearly aware of values which death

cannot touch. As we share in the Christian experience of salvation we become conscious of a life which is in itself deathless.

It is instructive to recall the only approach to an argument concerning immortality made by Jesus. The Sadducees sought to discredit the resurrection with a quibble concerning a woman seven times married. Jesus replied to the quibble and then took up the main issue: "As touching the resurrection of the dead, have ye not read what God said unto Moses at the Bush: I am the God of Abraham, the God of Isaac, and the God of Jacob. God is not the God of the dead but of the living." That is, men who can enter into fellowship with God possess in themselves such worth that they cannot die. They mean too much to God ever to perish. God cannot take a man up into fellowship with himself and then drop him into nothingness. If a man would be sure of immortality, let him be the friend of God, let him live here and now the immortal life.

We have a duty in our preaching to make the future life morally attractive. The heaven of traditional hymnology is too static and individualistic to appeal to men touched by the social spirit. Rest is good, but the prospect of endless idleness has no charm for virile souls. It is difficult to think of Theodore Roosevelt doing nothing forever and ever. We must socialize heaven. It must be conceived as

a place of real tasks and real progress. We will strive and thrive, fight on, fare ever, there as here.

THE PRICE OF MINISTERIAL POWER

These are the main truths in which the minister seeks to instruct the community, God^d Jesus, Salvation, Immortality. Leadership in the presentation of these truths has its necessary conditions. We must pay the price of power.

The minister must know the sweep of divine revelation in order to preach with perspective and effectiveness. He will seek to be a master of the supreme historical revelation of God recorded in the Scriptures. He will acquaint himself with the tides of thought which course through the Christian centuries down to our own time. And he will endeavor to organize his ideas into a self-consistent system. A "system" of theology has a portentous sound to our scatter-brained generation. A theological system is like a skeleton, horrific when stripped of its historical flesh, but its presence within a minister makes all the difference between a vertebrate and a mollusk. Only a comprehensive and well-ordered theology enables us to see and to declare truth in its proportions. It saves us from wasting ourselves on matters of incidental importance and qualifies us to devote ourselves to those fundamental matters

which really build up a church, mold a community, and glorify God.

There are fields of thought which we must master, especially in theological seminaries, which are designed to give us not merely the substance of sermons but a point of view. Back of the city of Berkeley, California, there is a range of hills culminating in a height about two thousand feet above sea-level, known as Grizzly Peak. I found it a long hard climb to its wind-swept summit. But the outlook from it was ample reward. To the west I saw the magnificent Bay of San Francisco, stretching to the south toward the Santa Clara valley, to the north toward the great naval station at Vallejo. About its shore were great cities—San Francisco lying on the southern peninsula over against Twin Peaks; Alameda, Oakland, and Berkeley at my very feet. On the northern peninsula was Muir Woods and mist-crowned Mount Tamalpais. Then straight before me lay the Golden Gate, opening out on the illimitable expanse of the Pacific Ocean. Turning to the east, I saw, that unforgettable April day, across the great valley of the San Joaquin and Sacramento, stretching for hundreds of miles, the snow-clad peaks of the mighty Sierras. All this I saw, but I did not see the summit of Grizzly Peak, I was standing on it. It was my point of view. Often when the task pressed heavily I climbed to the crest

that I might see my message and my task within the sweep of vast horizons. There are intellectual summits to which we must climb, whatever the toil, in order to apprehend the gospel in all its range and power.

A knowledge of the community also is necessary to theological leadership. A minister must know the time in which he lives, its special tendencies and needs. Thus he will be able intelligently to bring from his treasury truths old and new to meet the actual conditions that obtain. Isaiah matched the situation with a doctrine. The Jewish state was destroyed, it looked as though the Jehovah religion would perish with it. Then it was that the prophet declared that Jehovah was no tribal God, he was God of all nations, the universal God. We must preach the same God, not the God of a narrow nationalism, but the God of a new world order. We must meet the gropings of men after a better economic system with the constructive truths of the social gospel. The soldiers sometimes spoke in contempt of musty messages as "before-the-war-stuff." The war does not change the content of Christianity, but it does change the incidence of its truths. We cannot bring those truths to bear effectively upon men and society unless we know the age and community in which we live.

But the deepest and the inclusive condition of

leadership is a knowledge of God. He has his purposes for mankind, more glorious than we dare to think. He does not work blindly and in the dark. His plan is the expression of a perfect love and wisdom, and all his resources are back of it. We can learn his secret only in his presence, in his light we see light. From him we gain the wisdom and the courage to speak the message that he bids us. We are leaders only as we walk with God, for God is marching on.

R. M. V.

VII

POWER FOR LEADERSHIP

THE history of civilization is the record of the control of great social forces by masterful men. To know the leaders of these movements is to understand their age; for

A people is but the attempt of many
To rise to the completer life of one.

Can leaders be produced at will? How much of their force of character is native endowment, and how much the product of training?

So far as power of leadership is dependent on native genius, it cannot be produced to order. The endowment of ten, five, or only two talents is a matter of heredity. Yet this is not without control, for two talents are to be made into four and five into ten; and such results come through the self-discipline and inspiration which the schools offer. There is not much difference in boys, said the head master of Rugby in effect, but that little is of immense importance. It is "that little more and what worlds away" which causes some to forge to the front in

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industry and commerce, in politics, the army, and statecraft.

The age in which we live is crying out for moral and religious leaders. What can our theological seminaries do to bring them forth? Evidently, those little differences noted by Thomas Arnold must be cultivated and originality encouraged. Powers that indicate forcefulness must be stimulated and disciplined. Inhibitions of timidity and complaisance, of excessive self-consciousness and morbid self-depreciation, must be removed. Christian ambition, always compatible with true humility, must be aroused. Those who show qualities of leadership must be fortified to undertake the risks, share the early misunderstandings, and assume the burdens which always attend heroic enterprise.

The education of leaders became the hobby of Cecil Rhodes, and in nothing else did he so show his greatness. Men of physical stamina, of quick mentality, resourceful, with ethical qualities of courage and self-control, were to be sought out in every land and brought together at Oxford, there to be developed in all their powers for a many-sided leadership in their generation. The details do not concern us here; the idea is magnificent.

Is the church addressing itself to this task on a proper scale? Are present leaders on the lookout

for signs of talent in academy and college? Are ministers encouraging the brightest boys and girls to study, opening vistas of useful and honorable careers by which the kingdom of God will be advanced? To fail here is to fail fundamentally.

When the human material has been found, the task of the educator begins. When young men have consecrated themselves to the work of the Christian ministry, how can their latent capacities be developed? This is the task, at once delicate and all-important, that confronts the theological seminary; on its accomplishment all the studies should converge. The social life and the very atmosphere of the school should contribute to leadership, and prayer should be made without ceasing.

What are the sources of power in leadership? They are many. Through knowledge, through faith and its concomitants, through good-will, through consciousness of God's presence and favor—in such ways comes the power in leadership which the religious needs of our time demand. We have time to develop, in this address, only the first two of these.

I

Knowledge is power, runs the proverb, and proverbial wisdom scarcely needs to be proved. Ignorance fetters; truth sets free. The religious leader

should have the widest knowledge and best discipline available. The minister should be a specialist along his own lines, capable of holding his own with specialists in other professions. Other qualities being equal, the man with the greatest grasp of truth will exert the widest and most enduring leadership. "Be zealous to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." The man of God should be "thoroughly furnished unto all good works." Unless we heed Paul's fervid counsel, our churches are doomed.

There should be knowledge, first, of human nature, for that is the material in which our leadership is to be exercised. Begin with yourself. Explore the recesses of your own nature, as Stevenson did. "Know thyself," as Socrates demanded.

Self-reverence, self-knowledge, self-control,
These three alone lead life to sovereign power.

The study of psychology should be lifelong, with continual side-lights from biography, history, poetry, and fiction. The Bible is an unfailing light on the complexities of our human nature. To know one's generation with a view to leadership, one must immerse oneself in the current of its ruling ideas and interests as well as mingle with all classes of people.

A second field of knowledge is the gospel. The leader must be an expert in stating it. The Bible will be his text-book and all life his commentary. He must know what sin is and how to unmask it. He must know salvation and be able to place it among the great realities of life. He must know Jesus intimately, as a living Friend, and proclaim his truth in winsome ways. He must be committed, body and soul, to the social program of Jesus. In short, doctrine must have deepened into conviction, and the preacher must be able to state the myriad-sided gospel in ways suited to the ever-changing emphasis of the day.

Yet again, the leader must be master of the art of preaching. Most of his work is accomplished through persuasion. His power of molding public opinion through speech is his chief asset. Now this ability comes through practice. One can get the principles in books, but mastery comes through serious discipline. Constant practice is the only road to success. Many lose power because they are too blind to their defects or too lazy to correct them.

The minister who is constantly growing in knowledge—knowledge of human nature, of the gospel, of the art of persuasive speech—is in the way of multiplying his influence. The enlarging personality will exert an enlarging power. In the ministry, as everywhere else, knowledge is power.

II

Power in leadership also arises from faith. Faith is trust, but more; confidence, but more; belief, but vastly more. It is an attitude of our *whole* nature. And it is more than an attitude; it is a vital relation between the soul of man and his Maker, between the disciple and his Lord.

No leadership is possible without faith. The leadership of a ward politician, even, is based upon faith of a sort. Christian leadership is fed by faith in God.

Faith is indispensable to a Christian leader because it is a source of vision, of courage, and of singleness of purpose.

Faith is a source of vision. "Without vision the people perish," because without vision the leader is lost in the maze. Faith is a sixth sense, a heightening of all our powers so that intuition is possible.

She sees the Best that glimmers through the Worst,
She finds the fountain where they wailed "Mirage."

In our day faith has foreseen a saloonless nation and a warless world.

Faith is a source of courage. The golden deeds of chivalric service are its handiwork. "It belongs to the essence of 'Right,'" says L. P. Jacks, "to be associated with a certain risk, and to the essence

of the moral will to face this risk and all it may involve." Faith takes chances for God. Faith will never "play safe." The courage of our New England fathers in facing hardships and death for Christ's sake is typical, and the memorial at Plymouth of their achievements is, most appropriately, a symbolic figure of Faith.

Once more, faith creates singleness of aim. It cuts off the secondary and intensifies the primary interests. It concentrates attention, the *sine qua non* of power. The power of the human will is great; and it is at its greatest when faith compels the elimination of the non-essential, the overlooking of insults, the overleaping of obstacles, the subordination of the lesser, and the bringing to a single point of all the concentrated energies of being. The motto of faith is, "This one thing I do."

How people respond to such leadership, the virile to the most virile, the heroic to the most heroic, men of force to the man of greater force! "I will dare lead," cried the intrepid Israel Putnam, "where any dare follow!" Such a challenge is a bugle-call to the faith of youth. Such leadership will win leaders for these coming days. The source of such leadership is faith; for faith sees, dares, and does. "The people that do know their God shall be strong and do exploits."

The theological seminary should be a place where

every talent for Christian leadership is elicited and developed. Newton is such a place. Here there is emphasis upon love of truth and the scholarly methods which lead to truth; here the world-field is envisaged, courage grows, and Christlike purpose is crystallized; here faith is fed by prayer and the conscious presence of God empowers for service. The noble tradition of the Seminary as a mother of leaders in the missionary, educational, and pastoral fields is maintained. The graduate of today, as a trained harvester, goes out into the white fields at home or abroad glad to subscribe himself, like Paul, as "the bondservant of Christ" and as "your servant for Jesus' sake." In these thrilling days of healing the world's wounds and rebuilding the tissues of life, the old school on the hill is prepared to train and inspire young men for leadership. In this work we count on your prayers; do not fail us!

W. B.

